UNITED CHURCH HERALD

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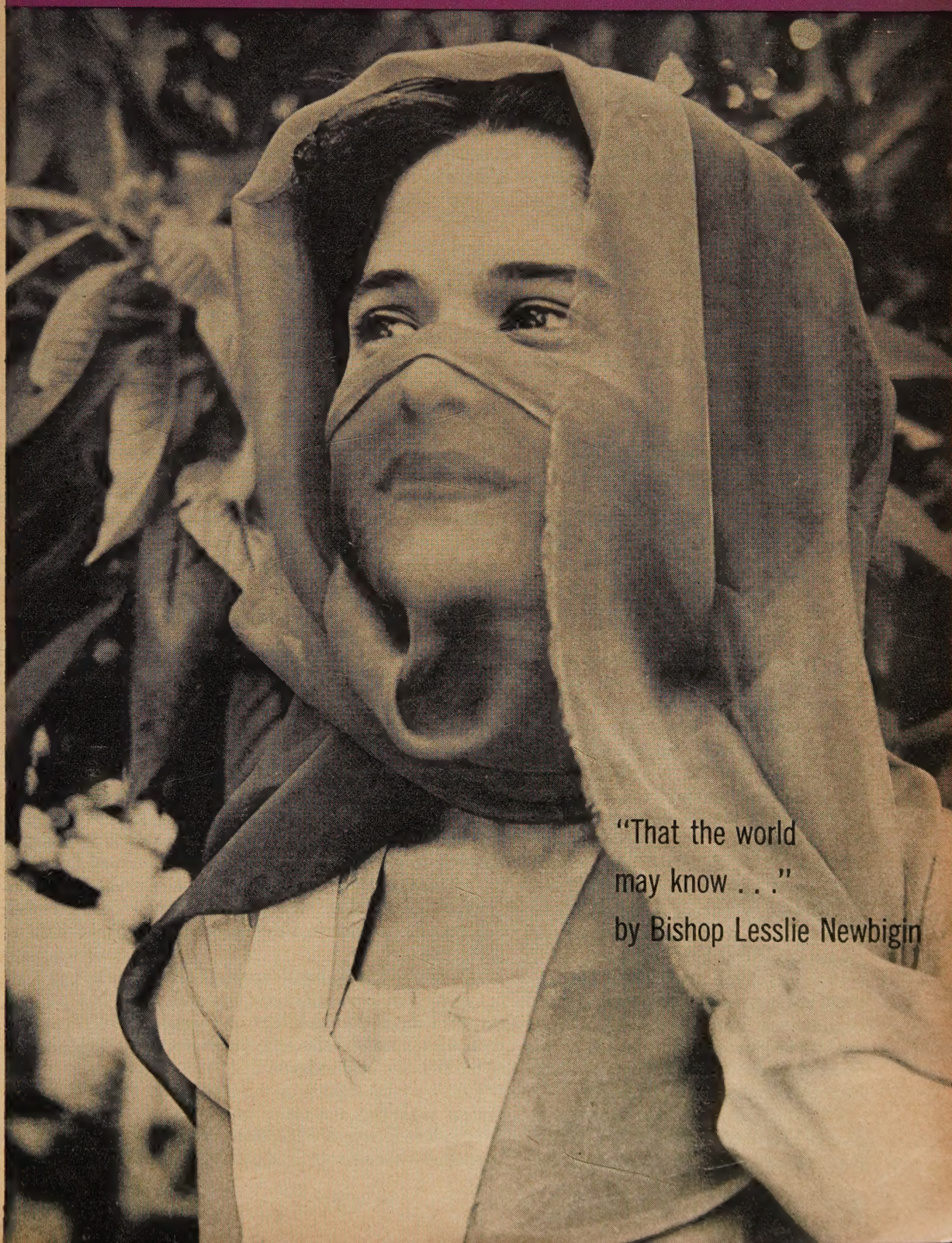
VOL. 4, NO. 6 MARCH 23, 1961



"That the world may know . . ."
by Bishop Lesslie Newbigin

The Abiding Presence
Page 12

FROM THE CO-PRESIDENTS' VIEWPOINT

THE Evangelical and Reformed constituency of the United Church of Christ in 1959 registered a net gain of only 2,727 in communicant membership. That was the lowest net gain on record with one exception. In 1940 it registered a net loss of 3,205, the reason for which may have been simply a tightening up of statistical reporting procedures on the part of local churches in that very first year when the Evangelical and Reformed Church moved into fully unified life and work.

The highest net gain reported in twenty years was in 1944, when the figure was 13,822. Average annual net gain during the twenty years 1940-59 was 7,732. None of these figures, of course, represents the total number of new members received during a year. In 1959, for example, a total of 51,106 new members were received throughout the Evangelical and Reformed Church. However, losses by death, transfer of membership and removal of names from the rolls because of persistent indifference and inactivity totaled for that year 48,426.

In reading the foregoing, someone with a quick eye for figures is sure to notice that 48,426 subtracted from 51,106 leaves a remainder of 2,680, not 2,727. But let me dismiss that discrepancy with what may be the comforting suspicion that this simply illustrates the fact that we have in the Evangelical and Reformed constituency what may not be wholly absent from the Congregational Christian constituency—pastors or church clerks and secretaries whose returns are not always consistent. The denominational statistician just has to do the best he can each year toward reconciling the irreconcilable. That is not the issue that matters in this column.

What matters is that that low net gain of 2,727 (or 2,680 if you will) captured the imagination, conscience and concern of one of the Evangelical and Reformed pastors to such an extent that he addressed a letter to all his approximately 1,900 active fellow pastors urging them to join with him in doing something about it.

And there, as I later reported to the Evangelical and Reformed General Council, is precisely where the concern must be felt and where the remedy lies if the situation is to be remedied—as I profoundly believe it can and must be. The remedy must and will be found ultimately only in an aroused concern on the part of the local church and its pastor. Denominational leadership, pinpointed particularly in a department or commission on evangelism, may do its best and its best may be a good best, but if the local church and its pastor are not consumed with zeal in winning souls for Christ and his church, the best program and materials in the world won't get the job done.

In church one Sunday not long ago my mind strayed to this while the offering was being received, and I hurriedly noted down five points that only our pastors, official boards and our lay people themselves can implement.

(1) We must seek the lost, the unchurched. On the part of both pastors and lay members there must be a lot of doorbell ringing, the wearing out of a lot of shoe leather in personal evangelism. This is probably the simplest evidence to the unchurched that someone really cares.

(2) We must forestall erasures of names by that kind of lay and pastoral shepherding of the flock that concerns itself with those who show the first signs of indifference or disaffection.

(3) We must tighten up the transfer process regarding the many who nowadays move frequently from one place to another—the present pastor promptly notifying a pastor in the new place to which the family is moving, the pastor in the new place losing no time in visiting the newcomers and extending the church's welcome.

(4) Established churches of strength and resources must assume "home missions" responsibilities in consultation with synodical and conference and denominational agencies. An increasing number of older, stronger churches are becoming "parents" to mission churches in new residential areas of the same community.

Neither a synodical nor conference committee on home missions nor the denominational home-mission agencies can do this job effectively or adequately alone.

(5) And by every possible device for education and information we must help each member of the local church feel and realize that he or she is part of something supremely worthwhile that is bigger than the local church, through which he or she is privileged to be helping get great things done in the community, nation and throughout the world toward the hope and healing of mankind. In the light of this wondrous fact about the church, even the presentation of one's weekly offering envelope or the signing of a pledge card in the annual Every Member Canvass becomes a response to the church's evangel.

The first sentence of *John* 1:42—"He brought him to Jesus"—is the surest remedy for the situation with which this column has dealt.

James E. Wagner

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

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COVER STORY: The winsome and intelligent-looking young woman featured on our cover is a college student in India. The photograph was snapped by our friend Dr. Blaise Levai of Vellore in South India. Dr. Levai is presently associated with the American Bible Society in New York and is an occasional contributor to *United Church Herald* on the church in India.

Bishop J. E. Lesslie Newbigin, author of the article on page 14, is a bishop of the Church of South India and general secretary of the International Missionary Council. Do you agree with the full implications of Bishop Newbigin's conclusion: "To be a Christian congregation is to be part of a mission that reaches to the ends of the earth"? If so, what is your church doing?

CO-EDITORS

Theodore C. Braun, 1720 Chouteau Ave., St. Louis
Andrew Vance McCracken, 297 Park Ave. S., New York

ASSISTANT EDITOR

Frances S. Smith

EDITORIAL ASSISTANTS

Emily R. Johnson • Sara Kinne

DIRECTOR OF PROMOTION, ADVERTISING, CIRCULATION

J. Martin Bailey
1720 Chouteau Ave., St. Louis 3, Mo.

•

Mildred Chace
Pearl S. Hemingway
Mareta F. Kahlenberg
297 Park Avenue South, New York 10, N. Y.

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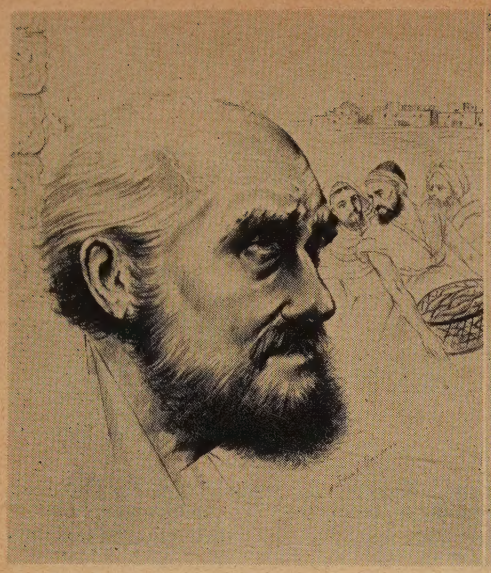
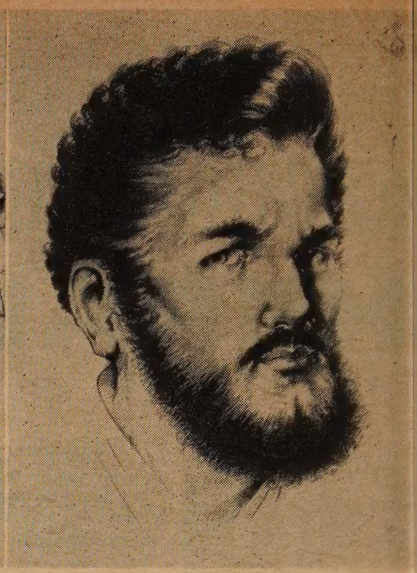


Peter

Bartholomew



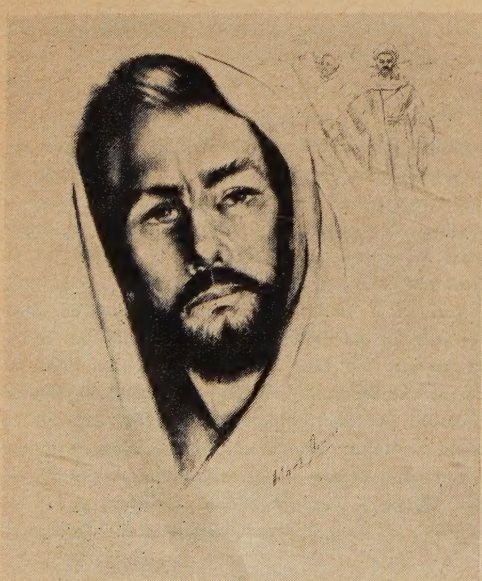
Philip

It began with these

J. LOUIS MARTYN

As John the Baptist had done before him, Jesus gathered around himself from among the crowds a small group of disciples. These twelve men did not compare Jesus with other teachers of the day and, believing him to be the best, decide to follow him. No, it was he who called them from their various tasks and made them his disciples. Nor did Jesus' disciples think that their days as his students would prepare them for "graduation," so that they themselves would eventually become independent teachers (though that was the expectation entertained by disciples of other "rabbis" of the time). Rather they found themselves caught up in Jesus' faith that God's kingdom was breaking in, and Jesus sent them out to help in the tasks of healing and of preaching the glorious news *(Mark* 6:7ff.).

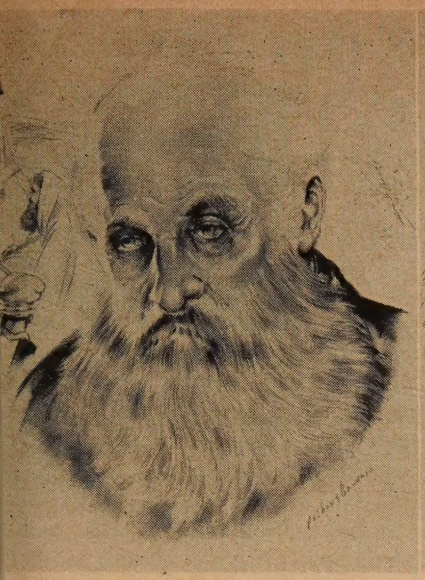
But with Jesus' death in Jerusalem came the darkest of days. All was lost, and not one of his chosen twelve had stood by him. One of them, Judas Iscariot, had even betrayed his teacher to the enemies. And however bitter the others were toward Judas, each knew that there was something of betrayal in his own heart *(Matthew* 26:33). Not one had accepted with utter devotion Jesus' words: "A disciple is not above his teacher" *(Matthew* 10:24). Yet in the darkness of night the day dawned: God raised Jesus from death, and the risen Lord showed himself to Peter and then to all twelve *(I Corinthians* 15:5).



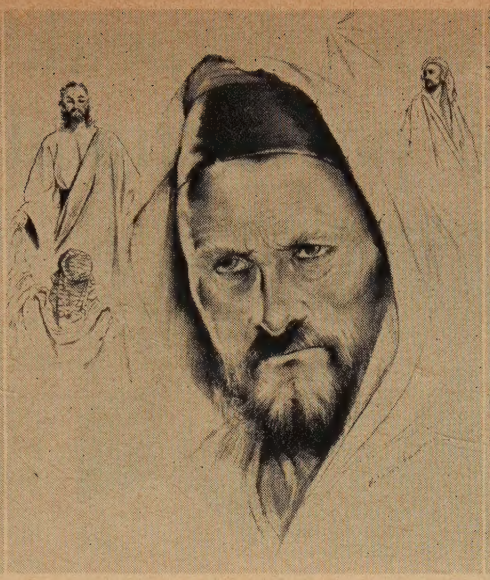
Matthias

Andrew

John



Matthew



Thomas

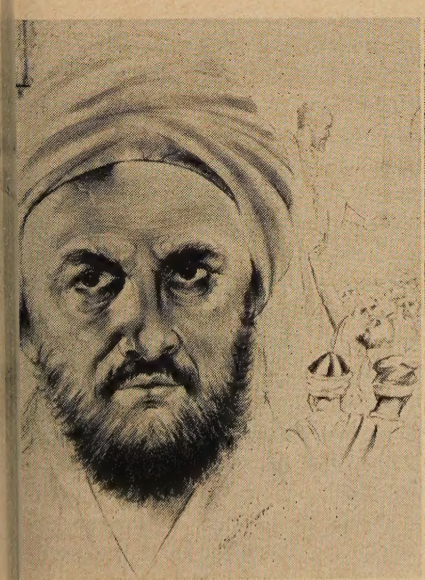
James, son of Zebedee

Twelve . . .

The inner circle of disciples whom Jesus had sent out during his lifetime now became in a new way his representatives (apostles). What did they do?

With Peter as their leader they gathered together the believers and preached about Jesus' resurrection to others in Jerusalem. (Judas was replaced by Matthias, *Acts* 1:21-26). Indeed their missionary activity reached throughout Judea and Samaria. But dark days and the meaning of Jesus' word about the disciple and his teacher were not merely things of the past. Herod Agrippa persecuted the church and killed James the son of Zebedee and perhaps also his brother John (*Acts* 12:2). Peter left Jerusalem and the leadership of that church fell to James the brother of Jesus. Once more the apostles appear in Jerusalem for the famous council (*Acts* 15) and then they disappear from the Biblical record. From Paul's words in *I Corinthians* 9:5 we may assume that some of the apostles traveled, perhaps as widely as Paul himself. Later tradition related Peter's martyrdom under Nero in Rome (about 64 A.D.) and the partitioning of the world into apostolic missionary areas (Thomas to India, James the son of Alphaeus to Egypt, John to Asia Minor, and so forth). It is clear in any case that these twelve men played key roles in the origin and expansion of the early church.

Dr. Martyn, a United Presbyterian clergyman, is Assistant Professor of New Testament at Union Theological Seminary, New York City. The illustrations by Anthony Gruerio are from Three Lions, New York City.



Judas, son of James

Simon

James, son of Alphaeus

National Council speaks up for planned parenthood*

IN RECENT decades, advances in medical science have affected marriage and family life in at least two important ways. Because of dramatic reductions in death rates, children generally have a far brighter chance to live to maturity. Indeed, the very existence of large-family patterns in many societies causes new and dangerous pressures upon presently inadequate means of subsistence.

On the other hand, new medical knowledge of human reproduction increases the means available or potentially available to parents for regulating their fertility. In the altered circumstances of today, how is the Christian doctrine of parenthood to be made relevant to the needs of husbands and wives? . . .

True Marriage

Genuine marriage, in the Biblical view, is a union whereby husband and wife become "one flesh" *(Genesis* 2:24, *Mark* 10:8, *Ephesians* 5:31). Such a union embodies a covenant, a commitment to a dedicated common life. True marriage, however, is more than a human achievement. It has a "given" quality, expressed in the words of Jesus: "What . . . God has joined together . . ." *(Mark* 10:9). Hence, it is a mystery, according to St. Paul, that symbolizes the union of Christ and his church *(Ephesians* 5:32) and is illumined by this perfect union.

Since holy matrimony involves an occasion of God's grace, it is clear that the first duty of husband and wife is to nourish and care for the gift that God has given. This task is described in Christian traditions in terms of sanctification and mutual perfection. These emphasize the fundamentally spiritual character of the basic purpose of marriage, which can be served through parenthood, companionship and vocation:

(1) Parenthood is a divinely ordained purpose of marriage for the embodiment and completion of the "one flesh" union, for the care and nurture of children, for building the home as a true community of persons and for the peopling of the earth *(Genesis* 1:28).

(2) Mutual love and companionship, rooted in the need of husband and wife

At meeting were William Genné (left), director of N.C.C. department of family life, and Richard M. Fagley of W.C.C. commission on international affairs.

for each other *(Genesis* 2:18), have also been ordained of God for the welfare and perfection of the "one flesh" union and for broader aspects of the sharing of life. Christians differ in regard to sanctions for the sexual expression of marital companionship. Though most of our churches hold such expression right and necessary within the marriage bond, independent of procreation, all agree that Christian marriage should be free from sensuality and selfish indulgence, and that mutually accepted periods of continence can be of value in a common life of Christian discipline.

(3) Vocation, or the service of the couple in society, is another high purpose through which "the two become one." It normally includes parenthood and family life as major elements, but can assert a separate or even conflicting claim on conscience. Just as vocation may enjoin celibacy . . . so the calling of the couple may in certain circumstances enjoin family limitation. . . .

Within the purposes of marriage ordained by God, there are a number of considerations concerning parenthood that need to be taken into account in trying to determine the number and frequency of pregnancies. These are:

(1) The right of the child to be wanted, loved, cared for, educated and trained in the "discipline and instruction of the Lord" (*Ephesians* 6:4).

(2) The prospect for health of a future child, if medical and eugenic evidence seem negatively conclusive.

(3) The health and welfare of the mother-wife, and the need for the spacing of children to safeguard it.

(4) The social situation, when rapid population growth places dangerous pressures on the means of livelihood and endangers the social order. . . .

Christians are agreed that the limitation of procreation may be right and proper for parents under certain conditions but differences arise in regard to circumstances and methods. . . . Most of the Protestant churches hold contraception and periodic continence to be morally right when the motives are right . . . provided the means are mutually acceptable, noninjurious to health and appropriate to the degree of effectiveness required in the specific situation. Periodic continence (the rhythm method) is suitable for some couples but is not inherently superior from a moral point of view. The general Protestant conviction is that motives rather than methods form the primary moral issue. . . .

Medical Council

While responsible parenthood is the moral obligation of husband and wife, the concept has implications for society also. . . . For most couples, family planning requires access to appropriate medical information and counsel. Legal prohibitions against impartation of such information and counsel violate the civil and religious liberties of all citizens including Protestants. . . . Legislation or institutional practices that impair the exercise of moral and professional responsibilities of family-serving professions should be opposed.

As Christians and citizens in a world society, we also have the responsibility to help our fellow men overseas. . . . Therefore, at the request of people in other countries, we believe our Government and voluntary agencies have a duty to assist with various measures to alleviate population pressures and to extend family planning . . . as part of a dedicated effort to advance in the underprivileged regions of the earth the essential material conditions conducive to dignity, freedom, justice and peace.

*This is an abridgment of a statement adopted by the General Board of the National Council of Churches on February 23 in Syracuse, N. Y. Eastern Orthodox representatives abstained. Wide World photo.

Taste and Standards

THIS co-editor has been surprised if not shocked by the marked increase in the number of unkind and vitriolic letters and manuscripts he has received in the last month or two. Analyzing them, one is impressed by their vindictiveness, hysteria and apprehension, which can only be born of frustration, tension and disappointment. Most of the communications are obviously a catharsis for their writers; many are sent in hope of publication. So this may be the time and place to speak a word or two about our policy in respect to such letters and manuscripts. Although we welcome communications, we can print only a limited number of them because of the exigencies of space and the special character of the *Herald*. We therefore must give priority to those that contribute specifically to the broad objectives the *Herald* is committed to promote. This policy automatically and properly bars communications couched in angry, ill-tempered or captious terms, and those that employ emotional smear words, obscuring distinctions of meaning. In keeping with the journal's "heritage of taste and standards," this policy bars letters that impugn people's veracity or motives, particularly those of United Church officers and leaders. Agreeing with Jefferson that enlightened controversy is the fertilizer of progress, we are happy to consider manuscripts and letters written thoughtfully, scrupulously and with a constructive purpose about those matters with which the *Herald* and its readers are chiefly concerned.

Without Comment

THE world is spending $14 million an hour on arms and armies, according to an Associated Press report from Washington on February 25. The United States and the Soviet Union together spend about 73 per cent of the total —$88 billion a year. The United States is spending more on armaments than any other nation—$46 billion a year for missiles, manpower, tanks, guns, ships, atomic explosives and military aid to allies. The total cost of the arms race is approximately $40 a year for each person now living.

If the world were to pool this money for peaceful purposes, the average annual cash income of the 1,200 million people who make less than $100 a year could be more than doubled. Adequate housing could be provided for 240 million families in underdeveloped nations. The hungry among the world's people could be fed and the sick provided with care.

An absolute end to the arms race would release the constructive energies of at least 15 million men now being trained to kill each other. This, however, does not tell the whole story. One of the world's rules of thumb is that at least four men must labor to keep one soldier armed, fed and supplied. Thus, an end to the arms race would enable 75 million men to turn to providing goods for a better life.

The Eternal City

THOSE readers who agreed with Joseph W. Merchant when he wrote in a recent *Herald* article that "cities present the most promising and crucial opportunity for the Christian mission in our time" will be interested in President John F. Kennedy's recent proposal to ask Congress to create a Cabinet-level Department of Urban Affairs. Noting that the Department of Agriculture was created ninety-eight years ago to serve rural America, the President declared that "it is time the people who live in urban areas receive equal representation." The department would deal with such problems on the urban frontier as housing, mass transportation, urban renewal, water and air pollution and recreational facilities. The President's proposal should have the hearty approval of informed church members. Surely it is the task of responsible churchmen to serve those who dwell in our great urban centers by helping them transform their cities into places of beauty as well as of convenience and utility, and to provide them with increasing opportunities for the free and abundant life, as Mr. Merchant implied in his perceptive article. "And I saw the holy city, new Jerusalem. . . ." Here we have the challenge of Christian faith and hope—a vision of that city, "which has foundations, whose builder and maker is God."

Revival of Courage

IF THERE is anything more heartening going on today than the occasional evidences of a new independence of thought and action on the part of our young people, this co-editor has not happened to encounter it. One of the most pathetic and disillusioning experiences of the passing era has been to see attractive and smart young men and women who have unprotestingly conformed to what is fashionable in their circles, adjusted to what their superiors have expected, and accepted what their conservative and status-conscious elders have valued.

There is no justification or good reason, one may venture to state, why our complex American community of effort or our so-called free churches in this democratic land should try to impose on youth or anyone else the necessity of being mere "silent partners" or agreeable stereotypes in the *status quo*. For too long a time we have worshiped "the success system," as William James, distinguished American philosopher, called this "value cluster" whose components are security, prestige, money, power and success.

A healthy iconoclasm, a spirited nonconformity, a vital commitment are indispensable in this new era if sclerotic tendencies so long under way are to be arrested. Let not our own moral expediency and spiritual indolence, which so satanically undermine Christian boldness and courage, be visited any longer on our younger people. Timid, accommodating, cautious people have never been those who promote social progress or inspire their beleaguered contemporaries to press forward toward uncharted frontiers. avm

What does "women" mean and what is their church role?

MILDRED HORTON

ONE hundred years ago Vassar College was chartered as Vassar *Female* College. It seems to have been the custom in the last century to emphasize the biological distinction between male and female and to assume that all kinds of intellectual and social traits were inherently related to the biological characteristics.

Of course, when we say "women" we recognize the fact of "femaleness." The question that confronts our whole society—including the Christian church—is whether or not the fact of being a woman or a man determines the potentialities of the individual. Is it wise to assume that women as women have some characteristics that determine the contributions they can be expected to make to any of our common institutional programs?

Convenient Device

Every society in all cultures seems to have differentiated the functions to be performed by men and women. The significant fact is that whenever any group in society has recognizable features that mark it off from some other group, it tends to be considered as generally different. Thus people of different colored skin—visibly like each other and unlike the rest of society—tend to be considered as sharing other traits in common. Thus we generalize about the Negro, the Chinese, and this tendency applies even to such categories as redheads (do they not have violent tempers?) and to fat people (are they not cheerful?).

Putting people into categories is a universal and convenient device based on tendencies discovered by group samplings. But it is proving to be a tragic obstacle to justice when the characteristics of the category are attached uncritically to all individuals within the category.

Suppose it be true that in certain sections of our cities minority racial groups live in poorly kept houses, are themselves argumentative and shiftless, slovenly workers and prone to crime. If there be within that group a family that takes pride in its home, is well-dressed and self-disciplined, and made up of good, reliable citizens, it is quite clear that it is unfair to attribute to its members the undesirable characteristics of their neighbors. It is quite clear—in principle. In practice it is much easier to lump the whole group together and assume that since "everybody knows that those people are no good" this family must really be like them, although it looks a bit different on the surface.

Similar Traits

One of the things we are beginning to learn in our dealings with the rest of the world is that while groups of recognizably similar individuals are considered to be similar in many traits, the judgment of what is "natural" to that group may differ (and usually does) from culture to culture. Margaret Mead, the anthropologist, has described communities in which the men stay at home and the women earn the living, communities in which nobody shows the aggression that, in our culture, we associate with masculinity. We know of societies in which the women dominate the group, not subtly or indirectly, but overtly.

All of this preamble is designed to suggest that while it is entirely natural for us to put all women into a single category and talk about them as though they share fundamental traits, this is a social phenomenon, not a classification based on inevitable biological fact. What society recognizes as typical of women changes as the society changes, and in our rapidly changing society there is no reason why women— or any other social grouping—must anticipate a permanent status either as a group or as individuals.

Logical Place

The point of this, in this particular context, is simply that we must think of the Women's Fellowship or Guild of any church as the fellowship of a great many individuals who are not inevitably similar in their interests or skills and are surely unlike in the degree of their commitment to the concerns of the church.

The practical implication of this conviction is that the church needs to put its women members to work at any point in its organization where the individual member can be of service, and the Women's Fellowship or Guild is not failing in its duty if—as an organized group—it fails to include every individual woman in the congregation. It is a logical place to put responsibility for relating all women to the work of the church.

Within the fellowship of the church it is to be hoped that all the members, men and women, will feel the warmth of the relationship that Christians bear to each other and especially to their neighbors in the local church. Some of them will join groups dedicated to the fostering of that relationship. Others will find

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Mildred (Mrs. Douglas) Horton is president of the American Board of Commissioners for Foreign Missions. Illustration by Missions Council.

their opportunity for Christian witness in other forms of activity and it is important to avoid competitive evaluations of the contribution made by our fellow churchmen. The choir member, the church-school teacher, the member of the altar guild (or whatever the local church calls the arranger of flowers every Sunday), the member of the church council may legitimately serve her church in that way rather than by attending the meetings of the women's official organization.

Practical Help

She need not join the fellowship in order to be an active churchwoman. This is self-evident, I suspect. What is less evident is that she has no business feeling superior to the member of the women's society who chooses to serve her church in the traditional organization in which women have carried on the work of the church for generations.

If you will agree with me that when we say "women" we mean a great many different kinds of persons, it may be well to consider how these different types can be classified in manageable groups, so that we can have some practical help in performing this task of fitting each individual into her proper niche in the life of the church.

Let's try to make a useful classification by occupation. We all have in our churches housewives. Having said that, we need to recognize that some housewives are full-time housekeepers of large houses or small ones or old ones or new ones. Some are married to traveling men whose limited time at home makes legitimate claims on their families. This is a fact to be considered in making arrangements for these housewives' participation in the activities of the church. And there are the storekeepers' wives, the farmers' wives, wives of men working in shifts at the local factory, of professional men. And before it is safe to generalize about what the church can expect from housewives, you need to go into these many subclassifications.

Or let's classify women by professional occupations. The bank cashier cannot be free at the same time that the professional musician is free. Teachers work at different hours from the school dietitians. It makes a difference in interest and in possible participation if the professional woman is married or single, if she is young or old, if she is in an organization like a school or practicing "on her own" in her own law office.

The women in our churches include women who could be spaced along a chart of educational experience. It ranges all the way from semi-illiteracy (though our kind of church has few such people) through the average capacity of most of us to the intellectual sophistication of the highly educated. What reaches one simply does not touch the other end of the scale!

It would be unrealistic not to recognize that we can think of women as falling into differing social positions. You know the sociologists' fondness for talking about social classes as "lower, upper-lower, lower-middle, middle, upper-middle, lower-upper, upper, higher-upper" and all in between. If we could ever separate people literally into such groupings we would find the further complication that some are wholly satisfied with their status, some are striving to improve it, some are ashamed of it and others are defensive about it.

Varied Skills

The church has to reckon with distinctions in the realm of health—good, bad, indifferent, the obsession of some, the pride of others.

Try to classify women according to skills and think of the variety in any church. Most churches have a genius who is known for her rolls served at church suppers, another is skilled in music, another makes cancer dressings by the thousand, another teaches church school, another loves to cater for the family-night dinners and so it can go endlessly. Outside the church the list may include a variety of skills not yet in demand within the church.

The phenomenal thing about the church is that it is made up of all these different types and you need to know the individual person to know where she falls in any of the categories.

This variety makes life interesting, but it is not the fact with which the church is most concerned. I want to suggest that the really important fact about churchwomen or churchmen is the degree of their churchmanship. And this leads me into a momentary discussion of social institutions of all kinds, including the church. If women are to be helped to find their places in the church, it is important to understand the nature of that institution.

I have found myself thinking of the church as typical of any continuing organization and therefore capable of being represented by a series of concentric circles. At the center there is a group of people aware of the essential nature and purpose of the organization, dedicated to that purpose, recognized as people "in the know." Parenthetically, they are apt to be both envied and criticized as the people who are trying to dominate and "run everybody else." Usually included are the minister, the parish "saints," enlightened lay officers.

Around this inner circle is a group of temporarily active contributors to the essential purpose, people who are performing essential functions, but not necessarily particularly concerned with the basic purposes of the organization as people committed to them.

Outer Circles

I think, for instance, of church officers who "aren't interested in theology" or in learning about the denominational activities of their church through reading *United Church Herald* (adv.). I should expect them to lose much of their interest when they stop being officers and I group them with those who are doing important work but are not in the inner circle of those who care about what the church really is.

Outside that circle is one made up of people contributing only to peripheral purposes of the church—the husbands who come to the family-night suppers just because their wives say the movies will be good or because they won't get supper at home; the parents who attend church the day the junior choir sings, not in order to worship but to show interest in their children.

Outside of that group is one even less aware of the nature and purpose of the church—the youngsters who come to the institutional church to play, the recipients of the Christmas "white gifts," possibly the donor who never attends the church but sends an occasional check because his mother loved the church.

These circles could be made to apply to virtually any permanent institution. Think of the groups of which you are a part. Is there not always a nucleus of people who really care about the thing, a handful perhaps who will carry on when most of the enthusiasm has gone? Think of the Grange, the Women's Club, the Red Cross—any of the other organizations.

The difference between the church and these other organizations is not in their structural forms, but in the nature

(Continued on page 34)

The Hebrew Prophets . . .

Spokesmen of God

STEPHEN SZIKSZAI

UNDER the spell of such expressions as "political prophecy" and "economic prophecy" we might be tempted to think of the Old Testament prophets as men whose main concern was to predict the events far removed from their own times. In reality, however, the prophets were not the foretellers of the future but the spokesmen of God's will. Therefore they did not speak in riddles whose solutions were to be meaningful only for later ages, nor did they hide a secret timetable of the coming milleniums between the lines of their prophecies.

Coming Judgment

To be sure, this does not mean that the prophets had nothing to say about the future. For as these spokesmen of God confronted their contemporaries with the word of God, they reminded them not only of God's past and present mercies and visitations but they spoke also of God's coming judgment and deliverance.

Filled with an unfailing faith in the Lord as the ruler of mankind, the prophets knew that God acted in the events of history. They recognized the mighty hand of God in such crucial events as Israel's deliverance out of Egypt, the conquest of the land of Canaan, the founding and the division of David's empire, the trials and the fall of the Hebrew kingdoms, the captivity in Babylon and the return to the homeland. They proclaimed to the people that the loyalty, gratitude and love they owed to the Lord should be manifest in acts toward their neighbors. They also warned their people that injustice and apostasy coupled with stubbornness would provoke the judgment of the Lord.

In God's name the prophets preached God's word to God's people, Israel. Nevertheless, the prophetic writings of the Old Testament are in no way uniform. The prophets were commissioned by God but they were not loud-speakers in God's hand. Therefore each prophet represents an individual voice and his personality colors both the style and content of his prophetic message.

Though God sent many prophets in the course of Israel's history, he raised the greatest prophets during the eighth, seventh and sixth centuries B.C., that is during the most fateful centuries of Israel's existence.

During the eighth century B.C., luxury of the rich, sumptuous rituals and pagan ceremonies thrived together with utter poverty in the Hebrew kingdoms of Israel and Judah.

Then God sent the shepherd Amos as his prophet with the words of judgment to the Northern Kingdom. In the name of the Lord, who was the righteous ruler of the whole world and not the partisan God of Israel, he denounced the wanton immorality, injustice and the misuse of the riches of the land. Amos proclaimed the inevitable advent of the "day of the Lord," the day of God's judgment over Israel. Sacrifices and pilgrimages, mere external signs of piety, would not change God's decree. "To hate evil and love good" was the only way to avert the coming judgment.

Another prophet of the North was Hosea. He condemned the social injustice within Israel as passionately as did Amos. But he also prophesied against the apostasy of God's people who in licentious rites worshiped the Canaanite gods in addition to the Lord.

Hosea saw the Lord's relationship to Israel mirrored in his own domestic tragedy. Just as Hosea's adulterous wife did not respond to his faithful love, so did Israel depart from the Lord. Israel betrayed the exclusive trust in the Lord, not only in the worship of other gods but also in frantic attempts to secure the alliance and protection of the great empires. So Hosea announced the judgment that, indeed, came in 722 B.C., when Assyria swept away the Northern Kingdom. However, judgment for Hosea was a cleansing fire and he envisioned a new covenant of love and peace between the Lord and repentant Israel.

In the South, Isaiah, a contemporary of Hosea, was called by the Lord to be a prophet. When in his initial vision Isaiah "saw the Lord sitting upon a throne, high and lifted up," surrounded by the ministering seraphim, he was grasped by the Lord's majesty and holiness *(Isaiah* 6:1-9).

Prince of Peace

Knowing God's overwhelming holiness, he violently condemned the people's trust in empty formal worship that was not paralleled by righteous acts in their daily lives. Although he proclaimed judgment, he knew that the Lord, who loved his people, would not utterly destroy them and he hoped for the survival of a remnant who would have faith and complete trust in the Lord. He also prophesied about the birth of a child whose name would be "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace" and who would reign with justice and righteousness in his everlasting kingdom *(Isaiah* 9:1-7).

At the end of the seventh century B.C. Babylon seized Assyria's role as the mistress of the world. The prophets Habakkuk and Jeremiah clearly saw that it was not some impersonal fate but the Lord himself who had sent Babylon's armies against his sinful people, Judah.

Seeing the Babylonians' conquest of Judah, Habakkuk struggled with the question of why God chose a nation that

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This article by Dr. Szikszai, an E and R clergyman and Professor of Old Testament Language and Literature at Bangor Theological Seminary in Maine, is the second on prophets in a series on the Bible. The illustration is by courtesy of the National Sculpture Society and the Old Testament figure is by George Demetrios. It was designed for Congregation B'nai Jehudah in Kansas City.

was no better than Judah to punish his people. Habakkuk did not find the answer, yet he asserted his trust in the Lord—"Though the fig tree do not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation" *(Habakkuk* 3:17,18).

The prophet Jeremiah had the bitter task of not only proclaiming the end of Judah and Jerusalem but also of suffering through those tragic years of the end. And how he suffered under the cross of his prophetic office! Worthless leaders led the people deeper and deeper into apostasy and false hopes. The people trusted in their idols and in the cleverness of Judah's foreign policy. False prophets argued that the Lord would never destroy the city of Jerusalem where his own temple stood. Against these blind hopes and rootless trusts Jeremiah prophesied that the Babylonians would perform God's judgment over Judah. Yet Jeremiah looked beyond the judgment to a new covenant between the forgiving Lord and his repentant people. Jeremiah still prophesied during and after the final siege of Jerusalem in 586 B.C.

Even in the Babylonian exile the Lord did not leave his people without prophets. The first among the prophets in the exile was a young priest, Ezekiel. Throughout his whole ministry Ezekiel emphasized the individual responsibility of every man before God. Before the fall of Jerusalem he exposed the folly of his fellow captives' hope for a speedy deliverance out of the hands of Babylon. But when Jerusalem actually fell, Ezekiel himself started to proclaim hope to the disheartened captives and announced the renewal of God's mercy and the restoration of the nation. Characteristically enough, Ezekiel, the priest-prophet, allotted a considerable part of his book to the minute regulations of the service in the future temple of the Lord.

Vicarious Suffering

Just before the Persians conquered Babylonia, the prophet whose actual name we do not know but call "Second Isaiah" (since his work is embodied in the *Book of Isaiah)* brought words of encouragement and comfort to the captives. "Comfort, comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the Lord's hand double for all her sins" *(Isaiah* 40: 1,2). In Babylon, the land of many gods, he spoke in the name of the only God, who was the creator and ruler of the whole world. Second Isaiah prophesied about the return of the people to the land of their fathers. He also looked forward to the conversion of the whole world to the worship of the Lord.

This prophet also spoke of the righteous servant of the Lord who would suffer for the sins of Israel *(Isaiah* 52: 13-53:12). In the portrayal of the vicarious suffering of the servant, Jesus centuries later recognized the secret of his own mission.

These few words do not do justice to the importance of the prophets' roles. Their major purpose is to serve as an invitation to read and study the prophets of the Bible. For the prophets' words, witnessing to God's eternal will, are meaningful for us Christians, heirs of Israel, both as warning and as promise.

THE ABIDING PRESENCE

An Easter Meditation

FEW stories in the entire Bible are more dear to the Christian heart than the story of the walk to Emmaus. Here in a few sentences all the comfort and glory of Easter are applied directly to the problems of life and living. Here we see, clearly and finally, the meaning of Easter for our own journey.

The entire story is a striking parable of human life. It began in confusion and pain and ended in faith and joy. It began in darkness and ended in the white light of the living Christ. It began in loneliness and ended in the magnificent truth that since Easter morning no believing heart need ever be alone. The Emmaus story itself is familiar to every Christian. On the afternoon of that first Easter Sunday hundreds of years ago two of the sorrowing disciples, weary with the black memory of Good Friday, were walking toward Emmaus. Their hearts were filled with sadness and fear. They were face to face with the end of everything they had hoped and believed. Three days had come and gone since the news of his death had reached them. Nothing more had happened. The report of the faithful women who had been at the sepulchre that Sunday morning seemed to be only a wild rumor.

As the sorrowing disciples walked and talked, Jesus joined them on the way. Their eyes were dark with sorrow and

blinded with tears and they did not recognize him. He asked the reason for their sadness. They told him the story of the mighty words and deeds of him whom they had now lost, of his shameful death, of the ruin of all their hopes and dreams and of the strange report of the women on that Sunday morning. The recital ends with the simple, sorrowing words: "But him they did not see." No matter what they had heard, they wanted to see him. If only they could see him once more! If only they could know that he was alive! Then all that had gone before would be as a momentary dream in the night, lost and forgotten in the light of his presence.

Eternal Plan

Then the stranger spoke! "He interpreted to them in all the Scriptures the things concerning himself." He reached far back into the dawn of time in order to show them why Good Friday and the Cross had to come. This was no sudden and unexpected event planned and executed by the powers of darkness. All of it, every single step, was a part of the eternal plan, conceived in eternity and executed in time. All these things ought to be, he told them, in order that through the glory of Bethlehem, the pain of Good Friday and the victory of Easter, the souls of men might be redeemed.

But still they knew him not! Only after he went in to tarry with them and then by the simple little act of breaking the bread and blessing it, did their eyes suddenly open and they knew him. Their Lord was alive!

Now they knew that Easter had come! Many centuries before the quiet dawn of that first Easter a great cry, wrung from the heart of Job, began to echo across the waiting ages: "I know that my Redeemer liveth." Taken up and repeated by countless saints in the years of life and the hours of death, it has become our great message of the eternal hope. "I know that my Redeemer liveth." All the ages could now sing it and all men could now know it. That first Easter had been made by the hand of God a witness to his eternal power and a monument to his living presence.

The story of Emmaus has been repeated countless times since. By the grace of God it can also be our story. Its courage and victory can come also to those of us who live far down the ways of time. "Stay with us," said the disciples to him at Emmaus, "for it is toward evening and the day is now far spent."

OTTO P. KRETZMANN

One of the dark marks of our time is its uncertainty. Man is not sure of anything. In fact, it has become fashionable to doubt. It is considered smart and sophisticated to be uncertain. The result has been ruin and death. In such an age nothing is more desperately important than an answer to the question: Is there anything that is sure and permanent in life? The answer lies in our Easter faith. There is nothing vague or mysterious or indefinite about that. Its message is: "Christ lives. He lives with us. He lives for us." A believing child can understand that. It is clear and sure. It is a fact witnessed by history and certified by faith.

Just how does he live with us? Although his last appearance to his disciples was on Ascension Day, he did not leave them afraid and alone. Within a few days they had become a conquering host. Confounded and appalled by the tragedy of Good Friday, huddled behind locked doors in hidden houses in Jerusalem, they soon became indomitable witnesses to the living Christ, the men and women before whom the Roman Empire began to tremble.

Angel's Face

If they became living fagots, they knew they were torches of the gospel. When they died, their faces at the moment of death were like Stephen's, the "face of an angel." They lived "under the long looks of God and his glances of a thousand years." Why? Because he had answered their prayer "Stay with us" with the great sentence that ends all loneliness and fear for the Christian heart: "Lo, I am with you always, to the close of the age."

We cannot see him with our eyes or touch him with our hands but he has his own way of being with us in the world. It is a great and a sure way. It stretches beyond and above the noise of the world and the dark highways of men as the great, shining highway of the King of Kings. He comes to us through his words and his sacraments as means of grace. In them and through them he enters our hearts. There is no other way by which we can live in his abiding presence. No good works or seemingly holy life will bring him to us.

At Emmaus the disciples remembered that he had opened the Holy Scriptures to them: "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?" So he comes to us today through his words, and our eyes are opened to his presence. He has left us his life, his death, his forgiveness in the pages of the Holy Scriptures and in the sacraments. Through them the story of Emmaus was to be repeated again and again, every day and every hour of Christian history. By them the Comforter was to bring faith into our sorrowing hearts and companionship to our lonely lives. They were to bring the assurance of salvation.

Easter Lesson

Do not our hearts burn within us as we remember today how often we have neglected these means of his coming into our lives? On the way to Emmaus the eyes of the disciples were darkened by sorrow and fear. Somehow they had to be opened again to the glory and power of Christ's abiding presence. Today when our hearts are so often shadowed by the darkness of hate and blood, by our countless fears about the future, by the storms of war, dare we neglect the only way in the world by which faith and courage and hope can come alive again in our eyes? This is the way to Emmaus —with him. Even today it winds past the noise and confusion of the world as our Lord waits to answer all our questions and end all our fears.

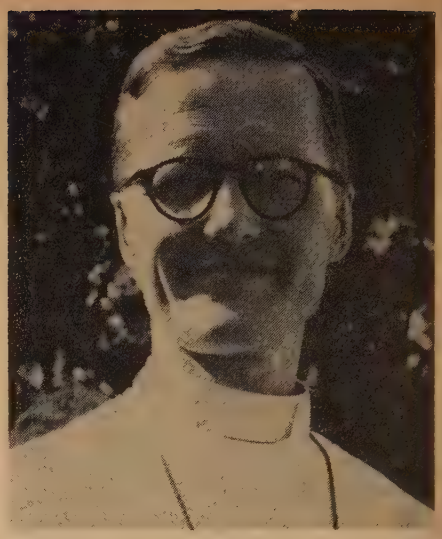
This can be our Easter lesson—our living Savior abides with us in his words and sacraments. When we use them faithfully, regularly, frequently, he draws near to us. Our eyes are opened and we see him. And when he comes to us and abides with us his presence means something great and beautiful. The disciples at Emmaus knew that. They wanted him to stay with them because in his presence they had found a new understanding of the counsels of God and their meaning for history.

"Stay with us, for it is toward evening and the day is now far spent." Let this be our humble and heartfelt prayer as we again behold the glory of Easter and its meaning for us. Let it be for us the assurance that in the words and the sacraments, Christ is here with us and he will never leave us nor forsake us. Let it be for us a challenge to work for him and with him, while we wait for the day when he shall translate our faith in his abiding presence into the vision and the reality of his eternal victory.

Dr. Kretzmann is president of Valparaiso University in Valparaiso, Ind. The illustration, "The walk to Emmaus" by Eugene Girardet, is by courtesy of E. S. Herrmann, New York City.

"That the world may know"

J. E. LESSLIE NEWBIGIN



The author is the general secretary of the International Missionary Council.

In a South Indian village a visit from the bishop is quite a public occasion. He is met at a convenient spot two or three hundred yards from the edge of the village by an official deputation of the elders of the church. There are garlands of flowers, trays of fruit and other tokens of greeting. There may be a display of dancing. There will be a band and a choir—or possibly two choirs singing two different lyrics at the same time. Just in case there should be any moments of silence there will also be fireworks.

Mutual Forgiveness

The entire body will then form into a procession, singing as they go and setting off a rocket every few yards or so. By the time the procession has reached the church most of the inhabitants of the village will have turned out to see what is happening. At this point it is quite probable that the bishop will be asked to say something to the non-Christians before going into the church for the Christian service.

Often I have found myself standing on the steps of a village church, opening the Scriptures to preach the gospel to a great circle of Hindus and Muslims standing round, while the Christian congregation sits in the middle. When I do that, I always know one thing: the words I speak will carry weight only if those who hear them can see that they are being proved true in the life of the congregation sitting in the middle.

If they can see in the congregation in the center not a new clique or a new caste or a new party but a family in which men and women of all cliques and castes and parties are being drawn in mutual forgiveness and reconciliation to live a life that is rooted in peace with God, then there is a possibility that they may believe.

That village scene is a true parable of the position of the church in the world. Modern means of communication have shrunk our world to the dimensions of a village. There is no longer any separation of races and cultures. The church of Jesus Christ is the congregation set in the midst of the world as the first fruit, the sign and the instrument of Christ's purpose to draw all men to himself.

With every year that passes it becomes more urgent that the church throughout the world should be recognizable to ordinary men as one household—a family of those who, having been reborn as children of God, are content to live together as brethren. It becomes more and more urgent that Christian people should make their own the prayer of our Lord for us: "that they may be one even as we are one, I in them, and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me."

This prayer "that the world may know" is the true center of the concern for unity. As a matter of historic fact the modern movement toward Christian unity is a product of the great foreign-missionary movement of the eighteenth and nineteenth centuries. So long as Christendom was almost entirely confined to Europe, the energies of Christians were to a very large extent engaged in the struggle between differing beliefs in the nature of Christianity. But when that isolation was ended and Christians began again to remember Christ's promise to draw all men to himself and began to go to the ends of the earth as his ambassadors, their perspective began to change.

Differences were still deep but they were seen in a new light—in the light of the much vaster difference between being in Christ and being without Christ. In that new situation the name of Jesus came to mean more and the other names that Christians have taken to themselves to mean less.

The missionary passion—the longing that the world might know Jesus as its Savior—led directly to the longing for unity. The health of the ecumenical movement depends upon the vigor and freshness of the missionary passion from which it sprang. Certainly the forms and patterns of the church's missionary work have changed and will change even more. But the missionary passion, the longing "that the world may know," must remain central to the ecumenical movement.

All Nations

The very word "ecumenical" should remind us of that. It is a word that derives its meaning from the world, not from the church. It should bring to everyone who hears it a picture not primarily of interchurch discussions, but of the going out of the gospel to the ends of the earth and the gathering together in Christ of all tribes and nations of men.

Of that true understanding of the word "ecumenical" the forthcoming assembly of the World Council of Churches and the International Missionary Council at New Delhi, India, will surely be a potent symbol. Its theme, "Jesus Christ, the light of the world," is a reminder to all who have any part in it that our concern is with a gospel for all men.

And the fact that it will be the occasion of the uniting of these two world bodies in one, so that from thenceforth the World Council of Churches will itself carry the direct responsibility for missionary cooperation, will surely mean in the end that all the churches will have to take this missionary responsibility much more deeply to heart than they have done hitherto, will have to learn that to be a Christian congregation anywhere is to be a part of a mission that reaches out to the ends of the earth.

Bishop Newbigin, general secretary of the International Missionary Council, is a bishop of the Church of South India, formed in 1947 by the union of Congregational, Reformed, Methodist and Anglican fellowships in South India. Photo by World Council of Churches.

The Significance of Confirmation

JEROME A. WENNER

The Word but lately could not speak, and lo!
It suddenly speaks wonders . . .

When John Donne wrote these words about Jesus as a boy of 12 in the temple at Jerusalem, he put his finger on an experience that seems to be common to all children at the exciting and magical age of confirmation. All cultures throughout history have made provisions to recognize the sudden transformation that takes places when a child puts away his childhood and is received into mature society as a youth-man—a youth to be sure, but accepting adult standards toward which to point his life.

Mystical Ceremony

A child leaves home on Confirmation Day, and returns a youth with manhood already moving him in the direction of exciting and intriguing adult society. He has just experienced a mystical ceremony in which he made wonderful promises, identified himself with lofty loyalties and found himself accepted by a company of adults into their own fellowship of similar vows and allegiances. He has now put away childish things!

Now he stands as an individual who from this time on must not permit himself to be pressed into some common mold by the tremendously powerful forces of his world. He must turn his back upon the enticements of his own inner desires, which would end in destroying him rather than firing him to greatness. He must now refuse to do the average, ordinary and common thing just because "everybody's doing it." His actions are now very much his own responsibility. He now knows that the norms of the crowd are aspects of his childish ways. To break away from them he must thrust himself toward youth and adulthood.

In the solemn silence of the church his mind goes back to those hours when his pastor led him and his classmates to think through the meaning of this moment. It seemed so far away then. In the discussions Jesus seemed always to be a bit unreal and theoretical. But now his pastor is demanding an answer, which must be real! "Do you accept Jesus Christ as your Lord and Savior?" A crowd of people awaits his answer—an answer he must give for himself.

Does he dare answer, "yes"? Does he know enough? Does he understand all of the implications of his decision? Although no one is wise enough to know all there is to know about Christ, he is certain he knows enough to say at least that no other person in history can give him the same assurance of the presence and the help of his Heavenly Father. He has been assured that his acceptance of Christ is not the end but the beginning.

At the time that he turns his back upon the pressures of the world, he is already face to face with Jesus Christ, his new Master! He knows that the Master is very demanding and the step seems almost too big for a child to take. Yet to refuse means to remain a child —one not yet ready for the more demanding but exciting life ahead. We understand his hesitancy but we admire the solemnity of his answer: "I do!"

Having taken this step and being ready now to enter into the adult society around him, he still knows that he must cut one more tie that holds him to his childish ways. As a child he was always the recipient of gifts, favors and attention from adults. But if he is to put away childish things he must now be one of those who gives. The cost of adulthood is service, giving, the rendering of responsible loyalty and ardent devotion.

When he agrees "to remain a faithful member of the church of our Lord Jesus Christ," he assumes all of the responsibilities to live a Christian life as an adult would—"according to the grace given" him. The "I do" is firm and the congregation responds with a great joy.

Long Procession

Here is the church of Jesus Christ marching on from age to age! In the long procession of the great spirits of the ages he takes his place.

At the same time the tremendous responsibility of his espousal and the limited ability and strength he brings to the challenge are impressed upon him with sobering force. With utter and sincere devotion he kneels before his pastor, feels a soothing hand on his head and hears a prayer—especially for him—that he may now be wholly sanctified and strengthened by the grace of God to do what would have been impossible to do alone.

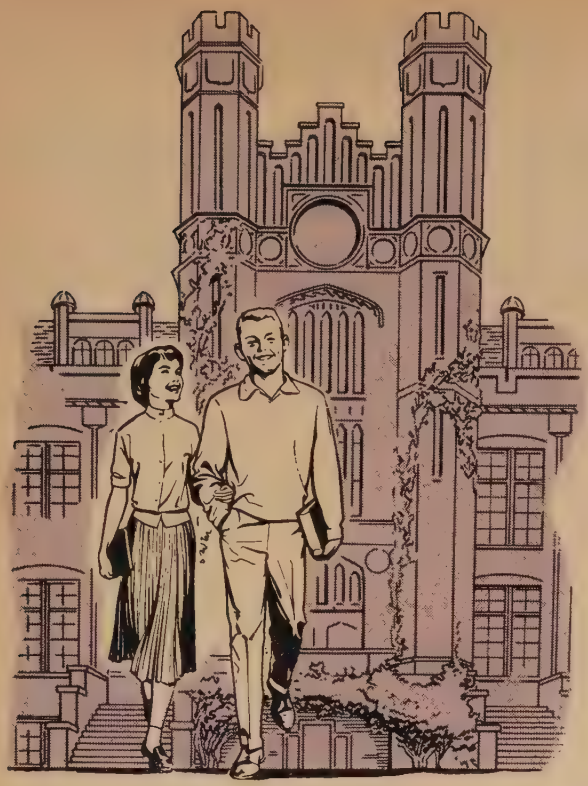
"Defend, O Lord, this thy child with thy heavenly grace; that he may continue thine for ever; and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom."

When he rises he is aware that the pastor is leading the congregation in prayer and that a new life has begun. But the congregation must now be made to realize that the future of this youth requires their steadfast and sympathetic nurture of him. For when the confirmand has passed from a world of childish egocentricity to one of social acceptance and responsibility, he stands in need of the assistance of the whole society of the redeemed!

He who had not been able to speak has now spoken eloquently in his vows of commitment and in his acceptance of Christ and the resultant responsibilities. He is now ready to render as an adult-accepted youth what was considered too great for him as a child.

As he receives the right hand of fellowship, both he and the whole assembly can rightfully give "to the only God, our Savior . . . glory, majesty, dominion, and authority, before all time and now and for ever. Amen."

Dr. Wenner is pastor of Trinity (E and R) United Church of Christ, Canton, Ohio. Photo by Eilers.



WESTMINSTER COLLEGE

A church-related college i

C. N. SKIDMORE

WESTMINSTER College of Salt Lake City, Utah, is an exciting and often paradoxical combination of the old and the new, the large and the small. It has a proud heritage spanning more than three-quarters of a century, yet it is characterized by the dynamic youthfulness that is typical of America's Intermountain West.

Although founded in April 1875, Westminster did not become a four-year senior college until 1944, granting its first baccalaureate degree in June 1946. Located on its attractive but comparatively small 26-acre campus near the heart of metropolitan Salt Lake City, it retains all of the social and educational advantages of the small-college environment while serving with singular distinction as the only interdenominational liberal-arts college in an area of more than 500,000 square miles.

Westminster's president, Dr. Frank E. Duddy Jr., is as much at home on the ski slopes of the nearby Wasatch Range as in the relatively austere surroundings of his office. His administration, now in its fourth year, has been marked by steady institutional growth, academic achievement and successful innovations in the area of community service. A tireless and ingenious executive, Dr. Duddy is quick to ascribe successes to the trustees, faculty and staff of the college, of whom he is outspokenly proud.

Under the watchful guidance of academic dean Dr. M. C. Ballenger, Westminster maintains full accreditation and high academic standards for its record enrollment of five hundred students. In addition it boasts a full schedule of varsity athletics and a wide range of extracurricular activities, all of which are enhanced by an enviable student-faculty ratio of twelve to one.

Recently, under the skilled direction of Vice President James J. Farley, the college completed the first phase of an extensive ten-year development program. A new residence hall for women and a new all-college dining hall were opened at the beginning of the current academic year. Now a similar residence for men and a new library building have been virtually assured as the second phase of the program begins this spring.

Westminster was established eighty-six years ago under the auspices of the First Presbyterian Church of Salt Lake City. In 1952 it was accepted as an affiliate by the University Senate of the Methodist Church, and on January 5, 1959, it became a member of the Congregational Christian College Council. Although Westminster has had this active church relationship for many years, President Duddy has initiated a new and thorough study of present-day implications of church-related ties.

With reference to this project he says: "Our first responsibility is to the students of this college, to the homes from which they come and to the communities in which their influence will ultimately be felt. Therefore we hold dear all the values of the small liberal-arts college, which have contributed so much to the enrichment of American life, and

Students (below) and President Duddy (right) ski on Brighton, Utah, slopes.

This article is the second in a series on church-related colleges. Mr. Skidmore is a resident of Lakeside, Conn.

earch of modern meaning

Westminster's president Frank E. Duddy Jr. (right) consults church-college advisory group.

in this sense we prize our church relationships more than ever. We are not, however, complacent about values that can easily become more traditional than functional."

Thus for more than a year Westminster has conducted a comprehensive survey in close cooperation with the Intermountain Convention of Congregational churches, whose competent superintendent, Dr. Sidney H. Buckham—a member of the Westminster College board of trustees—has described the project as "an effort to document and analyze some very decisive attitudes, and to practice the habit of thinking in terms of college-related churches."

As a further step in this program the college recently formed a special advisory group representing all phases of college and church interest, and the Rev. M. H. McDowell, chaplain of the college, is directing a survey of student opinion with emphasis on motivation for attending a church-related college.

Meanwhile, significant support for the project has been made available by Dr. Wesley A. Hotchkiss, general secretary of the Higher Education Division of the Congregational Christian Board of Home Missions in New York City. Dr. Hotchkiss has said: "Westminster College has distinguished itself in our family of colleges by its creative inquiry into the church-college relationship, which is most relevant for our day and in the Intermountain area."

What are the results? According to Dr. Duddy, who recently announced that the project will continue at least through the balance of this academic year, it is "too early for conclusions." With obvious, if tentative, satisfaction, however, he observes that "while our findings are preliminary, the benefits of the study process are increasingly apparent and there will be conclusions to translate into workable programs.

"For now we are confirming some details of which we have long been vaguely aware. We know, for instance, that a college is wrong to view its church relationship primarily as a source of perpetual financial aid, and it is equally wrong for churches to view the college as a haven against the disagreeable realities of worldly affairs. Most of all, we know that no relationship is inevitably wholesome merely by virtue of existing. This deliberate examination is essential to the perpetuation of basic values in our mutual heritage."

Then without a hint of paradox Dr. Duddy adds: "Westminster College is preoccupied with those values and it is fully aware of practical affairs without losing sight of ultimate goals."

Indeed, the college is pursuing its ultimate goals with extraordinary effectiveness by making them a matter of constant concern in the day-to-day course of practical affairs, and by subjecting those goals—in a most practical manner—to continual reappraisal and definition by all who share in or are affected by the vigorous activities of a modern and farsighted institution.

In its formal statement of objectives the college acknowledges its dedication to "the promotion of liberal-arts education and . . . the Christian interpretation of education, which makes men free."

From student body to board of trustees, from local industry in Salt Lake City to the most remote parish in the vast Intermountain area, from its excellent faculty to its widely dispersed alumni, the people whose lives are touched by Westminster College have ample opportunity to view that "Christian interpretation" in terms of their own experience, and to evaluate their personal freedom in terms of the continuing responsibility of a successful church-related college.

New all-college dining hall is recent addition to the Westminster campus.

A Heritage for Service

Lenten Meditation: IV

> *". . . when anything is exposed by the light it becomes visible. . . . Therefore it is said, 'Awake, O sleeper, and arise from the dead, and Christ shall give you light.' Look carefully then how you walk, . . . making the most of the time. . . ."* Ephesians *5:13-16. "I have set you to be a light. . . ."* Acts *13:47.*

WILLIS E. ELLIOTT

EASTER is not a mere marvel but a redeeming miracle—love victorious over betrayal, light triumphant over darkness. And Lent says we can be a part of Easter only when we willingly acknowledge our betraying and that we are children of darkness. Easter and Lent are real or unreal together. The spirit of Lent-Easter is penitence-with-hope: "Repent, for the kingdom of God. . . !"

In this last of four Lenten meditations we seek to consider penitently and hopefully the uses of Christian tradition. Let us admit at the outset that most of us feel some resistance to the very word "tradition." Growing up in the prophetic tradition, we remember our Lord's unfriendly words about "the traditions of men" and we think about the cold dead hand of the past more than about the thrill of a vital heritage.

But we do not reject the "goodly heritage." We suspect it, and almost fear it for its power to throttle "the new light yet to break forth." And there is wisdom in our fear if it itself is not an enslaving tradition, if we do not use it as an excuse for the nonuse of the whole heritage of the gospel and for thinning faith down to a cheap religion in general, if we do not undervalue Christian traditions we have not lived with and oversimplify Christian sanctions that have not moved us personally.

Today under world-wide pressures the faith has fallen upon hard times and Christians everywhere are being squeezed backward into their larger past (seeking deeper roots in the whole "deposit of faith") as well as forward into bold experiments (thus the paradox that both denominationalism and ecumenism are thriving). In the same boat—facing waves of secularism, renascent rival faiths, nationalism and communism—we are becoming more aware of each other. And in the ensuing conversation "Protestants have come to recognize the right place of tradition," as Eugene Carson Blake said in his now famous address (*see* Herald, *December 29*).

Well, what is "the right place of tradition"? Not in the trash heap, as superficial radicals had thought. Nor the opposite—elevation to the top spot in Christian authority, uncritical acceptance of "the fathers" as greater than their children.

In the ecumenical window that has been the visual center of these articles the lowest leaf of the quatrefoil is a conflate symbol representing the authority of tradition, derivative from the primal (central) authority, "Jesus is Lord." The three crosses stand for characteristics of the Christian tradition: its riches, its inconclusive arguments (Greek and Latin crosses), its continuing efforts at reconciliation (the Tau cross), its strength and weaknesses. As the dove represents those churches that believe the main source of authority is the inner light (Spirit); the book, churches that see Scripture as the supreme historical authority (most Protestants); and the ship, the church that claims that the living church-ark must have only one pilot (Rome)—so the crosses signify the conviction of the ancient churches east of the Adriatic (the Orthodox churches) that "the Fathers" of the first eight centuries provide the final answers in matters of faith, order, life and work.

You and I believe this is an overestimate of the value of patristic authority. Useful as it was for stabilizing against the subjective despisers of tradition in the name of "spirit," the scribal sects ("the word"), and the papal claims, this overstress froze Orthodoxy into a holding action against the sects, Islam and Rome. The seed remained

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This is the fourth in a series of Lenten meditations on the theme "Jesus Christ, the light of the world."

Dr. Elliott is literature secretary of the Office of Evangelism of the United Church of Christ. The illustration is the aisle entrance window in Dr. Elliott's former church in Morton, Ill.

alive but it did not sprout until our century, when Orthodoxy once again is coming into conversation with its cultures and its sister churches.

But it takes little reflection to realize that the "Greek" churches are not the only sinners in this matter, though the chief. Christians everywhere have been guilty of gulping down uncritically what their "fathers" have "handed down." Petty pride, the licking of old wounds and the stroking of old delights in "the Reformation" and "the Pilgrims," the fathers teaching their prejudices to their children's children—all this has served to divide and weaken the Christian impact on the non-Christian world at home and abroad.

Family Traditions

Even when the family is a denomination or cluster of denominations there are obvious values in family traditions; but we should be equally aware of the dangers, not the least of which is underawareness of belonging to the whole family of God. As we prize our several heritages—in Christendom and in the United Church of Christ—Lent warns us not to overvalue them.

"What we believe divides us: whom we believe unites us," said George Eliot. But this dividing occurs only when we overbelieve our ideas, when we permit attention to our particular traditions to become idolatrous. Our window has a steady center, but the authorities that form the quatrefoil need to check and balance each other constantly, in each church and in each believer, lest the circle bulge from the distention of one to the neglect of the others. Our Lord seeks to speak through Spirit, Scripture, living church and tradition. And penitence-with-hope will hear him through all.

And here is where the Lenten attitude counts. Penitence is the surrender of a lower foothold so that hope may gain a higher. Unlike physical growth, there is no irresistible law in this progress of spiritual maturation in the individual or the church, local or world-wide. Our Lord calls us to "come up higher," and we respond "not because we must but because we may."

No law says you must use Lent as a special channel for deepening your life and purifying the fountain of your motives. Only you can set aside those little special blocks of time for God, in gratitude for the love the Cross continues to pour out on mankind. Only you can make Easter real for you. And if your life remains shallow, look to no other. The Father calls you to grow, as the Lord calls his church.

Creatively used, tradition can be a good servant, broadening, deepening and extending the Christian fellowship.

In his former parish the author led a ten-year experiment in broadening and deepening Christian worship. Over a five-year period the seventeen great liturgies used across the centuries and around the world were adapted to a worship that sought constantly to be "Christian" by balancing Catholic and Protestant values. The congregation participated in the result, a liturgical calendar containing a different order of worship for each of the eight periods of the church year. What could have been merely cafeteria-style eclecticism was, in the atmosphere of the worship of the whole church, a survival of the fittest elements of the whole heritage of worship.

Honest Conversation

No one would suggest that every church carry on this experiment or any other particular experiment in sifting and seeking. But we can agree that Christians must achieve, through many means and many experiments, a broader awareness of their fellow members in "the household of faith," a more humble and honest conversation with them and a keener sense of liability for them. Christ is the center and all those who by name and claim are Christ's form one circumference of obligation.

The churches are gradually becoming aware of each other in the family of God. Interchurch prayer-and-study groups at the local level are one expression of this growing appreciative awareness, as is the whole conciliar movement on up to the World Council of Churches. And we are beginning to revive that mutual liability that caused the ancient pagans to say: "See how these Christians love one another!"

Clearly, the church's first duty flowing from worship is to "do good to all men, and especially to those who are of the household of faith" *(Galatians* 6:10). Unity of order grows out of unity of mission, but the latter develops from unity of service. (Paul's collection for the Jerusalemites is more intimately bound up with the church's first conciliar movement than are the missionary thrusts of the *Book of Acts.*) Participating in *One Great Hour of Sharing* this Lent and in other projects of world service and of interchurch aid is a simple demand of our Christian identity.

Sharing is broadening—the sharing of both our traditions and our means. And it is also deepening, for we find ourselves praying for and worshiping with those with whom we share. And the libelous labels by which we formerly accepted some of our brothers and rejected others are seen as shallow and outdated. Names like "Catholic" and "Protestant," formerly useful for herding and scaring various flocks, are losing their relevance.

Household of Faith

Worship, we feel, is at its best when spontaneous. But there are such things as "holy habits"—private and family devotions, retreats, vigils, quiet hours, special visitations, church attendance, occasional prayers and the witness compulsion. Some of these grate on the Protestant ear and some Protestants on hearing them will mumble something about "the Catholics taking us over."

But sharing across the Catholic-Protestant divide is sharing within "the household of faith," and what may seem an innovation is apt to be only a remembering. The Catholic priest who complains that his "no-gambling" bishop has adopted Protestant stewardship methods has some remembering to do; and most of what Protestants term "Catholic innovations" are far older than four centuries and form part of the great Christian tradition *(depositum fidei),* from which all Christians should draw.

The very celebration of Lent shows Protestants remembering and coming to terms with their non-Protestant Christian heritage and entering the ellipse of the church's dialogue with its Catholic and Protestant focuses.

An American expert on Soviet affairs says that if we are to get ahead scientifically in our struggle against communism we must achieve a "deep emotional commitment" to truth through science by encouraging scientific conversations.

(Continued on page 33)

CHRISTIAN PREACHING FROM UNEXPECTED PULPITS

ROBERT NEWMAN

We live in a time of extravagant production of printed materials and audio-visual programing. The Herald, *therefore, devotes occasional space to discriminating guidance for people caught in this barrage of impressions. Robert Newman, who assembles these items, is consultant to the CC Board of Home Missions in the field of religion and culture.*

THE FACTS OF LIFE

ST. AUGUSTINE once wrote that there was no goodness in not sinning if one didn't know what one was missing. This movie provides a vicarious exploration into the pros and cons of sinning bravely, and demonstrates that even sin can be funny and is not easy in the complex world of P.T.A.'s and highly organized social life in which big brother, little sister or the dry cleaner is always watching you.

Bob Hope and Lucille Ball have new roles in this situation comedy, roles that are not merely comic. They are next-door neighbors who accidentally find themselves extramaritally attracted when the annual vacation usually taken together by three couples suffers last-minute disruption, and they find themselves alone for a week in Acapulco, far from their competent, pedestrian mates. The innocent conclusion to their affair is due more to the impossibility of privacy in suburbia than to their rigorous moral determination, but it is very funny and has more to do with who we really are than most of our sermons would indicate. With thirty-year mortgages there is little likelihood that the Garden of Eden will become the Garden of Allah. R.N.

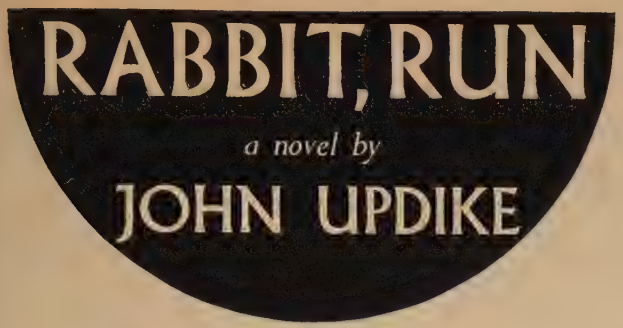
EXODUS

THIS drama stems from the displacement of the European Jew by the Nazis, the eagerness of the stateless people to find a homeland in Palestine, and the opposition of Arabs and British to the mass influx of these refugees.

Stopped by British warships as they are leaving Cyprus, they stage an effective hunger strike on the battered old ship "Exodus" and are eventually released to reach their promised land. Now matters center around the clashing of two groups of patriots, each fighting in its own way for the same purpose. The U.N.'s vote for partition of Palestine aggravates deadly flare-ups between Jews and Arabs, but the closing note is one of hope for eventual brotherhood.

Against the historical picture of a people's courage and resourcefulness in creating a homeland move the more intimate personal dramas of individual men and women. The long story takes its own time in the telling, but emerges as a powerful picture, intense with the contrasting emotions of Englishmen, Arabs and Jews. The atmosphere of the Cyprus of 1948 and the beauty and sweep of Palestine are magnificently photographed.

RABBIT, RUN



THE second novel by John Updike, *Rabbit, Run* (Knopf, $4.00), has received wide acclaim. The book has been and will be noted further by literary critics. This is a book that concerned churchmen should consider with more than passing interest. There are several reasons why *Rabbit, Run* deserves our attention:

(1) This is superb writing. The author's skill with words and images is marvelous. Quality of artistic accomplishment ought to be a Christian concern. The sheer achievement of a fine piece of work, of expert craftsmanship, demands the attention of those who attempt to comment on culture from a Christian perspective.

(2) John Updike is one of the few contemporary American writers who speak out of a Protestant background and often with a consciously Protestant frame of reference. This is significant because it is so unusual. Mr. Updike manages regularly to picture small-town American youth in a way that evokes sympathy, pathos, humor and above all recognition!

Rabbit, Run is a stark portrayal of despair and frantic search. It is centered around a young man who deserts his wife. The church is a part of the world in which this young man lives. But the church is often only a symbol of emotions and loyalties that, for the people in this story, belong to a past age. It seems not related in any immediate sense to the present. There is in the novel a picture of a young Protestant clergyman faithfully but clumsily trying to minister to this generation while being part of it.

(3) There is much in this book to give us pause as we consider the age in which we are living and the world in which we seek to preach a gospel. The restless, wistful, self-conscious world of *Rabbit, Run* is a world in which it is not easy to grasp or know that message of power and salvation that has been entrusted to the church. This book paints a picture of a world in which I believe many people in our time are living. In Mr. Updike's telling the shock of recognition is greater than the sense of any immediate clues to the meaning of human life in this kind of world.

To ask what it might mean to proclaim that God loves and that Jesus Christ is Lord of this world is a question for sober reflection. John Updike's *Rabbit, Run* is a book that seems implicitly to be asking that question!

Joseph D. Duffey

Assistant Director,
Institute of Church and Community,
The Hartford Seminary Foundation.

SEVEN STANZAS AT EASTER

Make no mistake: if He rose at all
it was as His body;
if the cells' dissolution did not reverse, the molecules
reknit, the amino acids rekindle,
the Church will fall.

It was not as the flowers,
each soft spring recurrent;
it was not as His Spirit in the mouths and fuddled eyes
of the eleven apostles;
it was as His flesh: ours.

The same hinged thumbs and toes,
the same valved heart
that—pierced—died, withered, decayed and then re-
gathered out of His Father's might
new strength to enclose.

Let us not mock God with metaphor,
analogy, sidestepping transcendence;
making of the event a parable,
a sign painted in the faded credulity of earlier ages:
let us walk through the door.

The stone is rolled back, not papier-mâché,
not a stone in a story,
but the vast rock of materiality that in the slow grinding
of time will eclipse for each of us
the wide light of day.

And if we have an angel at the tomb,
make it a real angel,
weighty with Max Planck's quanta, vivid with hair,
opaque in the dawn light, robed in real linen
spun on a definite loom.

Let us not seek to make it less monstrous,
for our own convenience, our own sense of beauty,
lest, awakened in one unthinkable hour, we are embar-
rassed by the miracle,
and crushed by remonstrance.

John Updike

By permission of The Christian Century.

LEISURE...

A layman challenges the church to develop a long-term strategy for the creative use of leisure time

ALBERT B. TUCKER

MANY local churches across the length and breadth of our land have been and are making plans to mesh with the opportunities and challenges of the "fabulous Sixties." What kinds of goals are they setting? Are they short-range, long-range or both? Are they centered primarily in bricks and mortar—new buildings, extensions or remodeling? In short, are they adding fuel to the fire of the "edifice complex," which has beset so much of our Protestant fellowship in recent years?

How about the human aspect in these future plans? The church has been shaken by contemporary life. Effective new leavening of the inner vitality of the church is mandatory. A more meaningful understanding and practice of Christian education, a more significant dedication of the laity and a more pertinent application of the meanings of the gospel to the routine of daily living are among the primary necessities. Fantastic changes in our cultural, economic, industrial and social patterns are taking place and our churches must not fail to read these signs of the times.

Must we not do some new and uninhibited thinking that is real and at the same time imaginative? This may lead us to revise our methods. The church may have to go into partnership with the family and the community to deal with leisure activities in untried ways. It is in the daily lives of the laity, who constitute 97 per cent of the membership of the Protestant churches, that issues of faith come up against the frustrations and temptations of our competitive existence.

Consider just one area in which the laity is rapidly becoming subservient through the misuse of leisure time. What is happening in our economy as a result of automation? Mechanization, substituting machine energy for man's brawn, was the cause of the first industrial revolution. Within the last fifty years human

Mr. Tucker, a CC layman from Northfield, Ill., is president of Parker, Schmidt and Tucker, a paper company. Photos by courtesy of H. Armstrong Roberts and Three Lions, New York City.

and animal work has declined from 90 per cent of the total motive power to 10 per cent. Automation, which has been called the "second industrial revolution," will make its chief impact in the social rather than the technical realm, and education will be the major problem and a pivotal opportunity.

Looking at the industrial process today, we find that human beings are no longer active as beasts of burden or sources of power; instead, they are the controllers of mechanical power. But automation is now changing even that by providing us with machines and automatic control systems that perform many of the guiding functions. By 1975 a very large proportion of manufacturing operations will be accomplished by completely automatic machines. Such machines, controlled by magnetic tapes, will take raw material, process it through various manufacturing operations into a finished product, pack and prepare it for shipment. Such flexible and automatic machines will have a revolutionary impact on our economy. The first industrial revolution was revolutionary in that it created a whole new environment for mankind—a new way of living. It took men out of the fields and put them in factories. It gave us mass production and the first civilization in history in which luxury was not confined to a privileged few.

. . for what?

Automation promises to bring about an equally unbelievable social change. A smaller percentage of our labor force will work in factories. Human effort will be less tedious and monotonous. Both the work week and the workday will be further shortened. The retirement age may be reduced from 65 to 62 or even 60 years of age. The pace of life will slow down and leisure will become the center of life instead of the fringe. An industrial society in which men will be freed from the bondage of machines will raise an entirely new set of problems, and many of these drastic changes will be brought about before 1975, less than fifteen years from now.

Automation will result in an increasing need for special skills, along with increased imagination and judgment. Greater technical understanding will be required in both factory and office. In addition to manufacturing, the accounts, records and statistical computations will all be maintained by machine systems. And while radical changes will be needed in technical, managerial and job training, education for leisure will be of prime importance.

To have to educate great masses of our people for life in a society in which leisure for the first time in history can be at the center of life instead of on the periphery is indeed a sobering challenge.

Automation, which will aid in bringing about the three- or four-day work week and the six-hour workday, will increase our responsibility to seek the best ends for which to work. Our denominational boards and agencies, as well as our churches themselves, must redefine important values in human relations and help make this rapidly changing world a healthier and happier one.

By 1975 it is estimated that there will be 21 million adults over 65 years of age in the United States, or 12 per cent of our population as compared to 9 per cent now. Partly because of automation and partly due to the great population bulge between the ages of 20 and 60, relatively few people over 65 will be gainfully employed by 1975. And who can estimate the millions of employed between the ages of 20 and 60 who will be working only thirty hours a week?

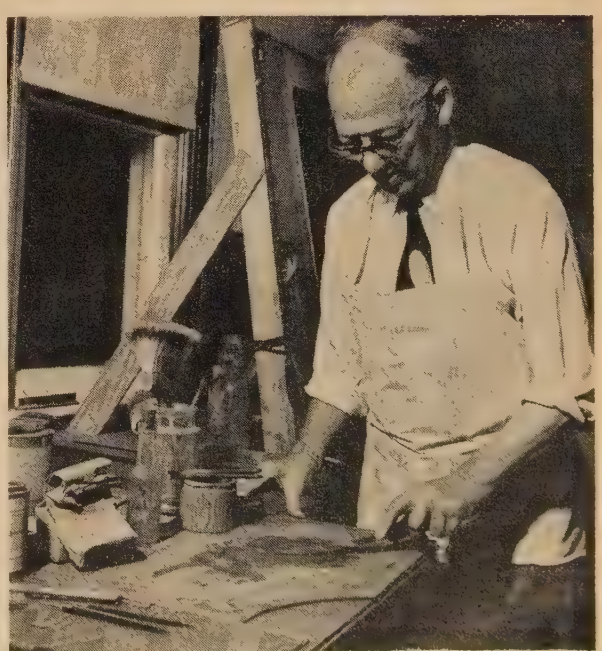
What will all these people be doing with their leisure time by 1975? Can we gain some insight by observing what they are doing with much of their "free" time now? Statistics published by manufacturers of so-called leisure-time equipment are quite suggestive. Sales of cameras and photographic equipment for home-owned darkrooms are at the highest level in history. Backlogs of orders for bowling-alley supplies have never been higher. Sales of boats and equipment for water sports are at an all-time high. Do-it-yourself tools for home workshops are constantly setting new sales records. Even plastic models of ships, cars and aircraft to be assembled from kits, ostensibly designed for children, are becoming an obsession with adults. And 40 per cent of these plastic-model assemblers, according to one survey, are between 22 and 59 years of age.

Now this is not to condemn the therapeutic value of getting one's fingers in the dirt in a back-yard garden or going off by oneself to meditate occasionally. But where does our Christian commitment fit into this explosive situation?

Is there any facet of the church's life, from Christian education to community relations, where the laity does not need to be more active, rather than less, for the sake of the integrity of the church? How clear are our lay people in their concept of the nature and task of the church? Is it not true that this is still God's world? Should we continue to foster the use of leisure for self-centered activities? Or should we use some of this new-found leisure to be about our Father's business? Are we breeding a new society that will live its life in separation from God and end up in human loneliness?

"What a man does for himself dies with him. What he does for others lives forever."

Again we face the question: Leisure —for what? It is later than we think. Let's start now looking for answers that are adequate. The churches face a common need to develop a comprehensive strategy in long-term Christian nurture and to stimulate a sense of Christian commitment and adventure through a more fruitful use of leisure time.



As hours of leisure time increase, hobbies and do-it-yourself projects are becoming more and more popular.

NEWS

WITHIN THE UNITE

NORFOLK, VIRGINIA, CHURCH LAYS CORNERSTONE

Askew

Bay view United Church of Christ (Congregational Christian) of Norfolk, Va., recently laid the cornerstone for its new sanctuary now in process of erection. The new building will also provide a social hall, five large church-school classrooms, a minister's study and a choir room.

Principal address at the cornerstone-laying ceremony was made by the Rev. Frank R. Hamilton of the Christian Temple in Norfolk. Dr. George D. Alley, Suffolk, Va., president of the Southern Convention, brought greetings. The Rev. Howard S. Hardcastle of Driver, Va., represented the Eastern Virginia Conference in place of President A. Lanson Granger, who was unable to be present.

Photo shows the minister of Bay View Church, Dr. Charles F. Pegram *(standing behind stone)* assisting with the cornerstone laying. Standing at left are Mr. Hardcastle, Mr. Hamilton and Mr. Alley. Also shown are members of the congregation, the choir and the church school. Members of the Women's Fellowship were hostesses at a reception following the ceremony.

Founded in 1923, the Bay View congregation now has a membership of two hundred. On the morning of the cornerstone laying, the congregation approved the proposed Constitution for the United Church of Christ with a vote of 81 to 1.

RIVERSIDE CHURCH INAUGURATES FM RADIO STATION

Riverside church in New York City, which holds membership in both the Congregational Christian churches and the American Baptist Convention, has recently inaugurated an FM radio station with the call letters WRVR. With the studio located in the church and the antenna units installed in the French Gothic tower 440 feet above Riverside Drive at 120th St., the station can reach 6,500,000 listeners in a 25-mile radius. It has scheduled nearly sixty hours of broadcasting weekly.

Although religion provides the heart of the programing, cultural, educational, news and musical material provide the body. Regular religious features include Sunday sermons and daily opening and closing devotionals—"Fosdick at 5, McCracken at midnight," as the station's "Fine Arts Guide" has it, referring to two distinguished ministers associated with the church, Dr. Harry Emerson Fosdick, minister emeritus, and Dr. Robert J. McCracken, senior minister.

Each day the church's executive minister, the Rev. J. Gordon Gilkey *(see photo)*, comments on the day's events in "Gordon Gilkey Views the News." Spanish-language broadcasts are planned, too, in line with the church's outreach to Puerto Ricans in its immediate area.

According to Jack D. Summerfield, the station's general manager, Riverside Church has been a leader in the modern Protestant effort to minister to the whole man and to all men. "One of the reasons for the station's existence," Mr. Summerfield said, "is to advance Protestant church life—but not to disregard the advance of church life of every faith."

Granted the last commercial FM license available in the city, WRVR has been set up as a nonprofit operation to be financed for the first two years through the church's endowment. The main outside support is expected to come from programing contributed by institutions on Morningside Heights—Columbia University, Barnard College, Union Theological Seminary, International House and St. Luke's Hospital.

JUNIOR CHOIR IS GIVEN MEMORIAL ROBES

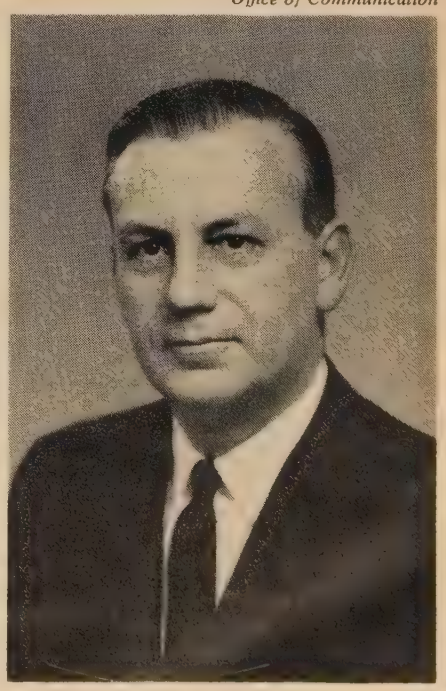
Schroeder Studio

THE new robes proudly worn by the twenty-nine members of the junior choir shown in the accompanying photo have a special significance to the members of Swiss United Church of Christ (E and R) in New Glarus, Wis. They were given in memory of a member of the congregation who met sudden death in an automobile accident last July. Ruth Roth was a senior scholarship student attending one of Wisconsin's state colleges when the automobile tragedy claimed her life and those of three other young people.

The robes were made by mothers of the children in the choir with material purchased from a local Swiss embroidery establishment. The director of the choir, Mrs. William McFadden, is an aunt of Ruth Roth and a departmental superintendent of the church school. She is standing in front of pulpit at right. Organ accompanist for the choir, Judith Ann Disch, is in top row at left. The piano accompanist, Joan Kehrli, is in the center of the top row. Pastor of the church is the Rev. Lynn F. B. Tschudy. New Glarus is a community made up almost entirely of German Reformed immigrants from Switzerland who have succeeded in continuing many of their traditional folkways brought with them from the Old World. Their annual Wilhelm Tell festival has won wide recognition.

SHELDON E. MACKEY HEADS U.C.C. STEWARDSHIP COUNCIL

Office of Communication



DR. SHELDON E. MACKEY *(see photo)*, Philadelphia, secretary of the Evangelical and Reformed Church, has been named to head the newly organized Stewardship Council of the United Church of Christ, according to an announcement by Dr. Eugene M. Bushong, Detroit, chairman of the council.

The Stewardship Council will be one of the major organizations of the United Church. It will be responsible for fund raising and for stewardship and missionary education. The council will also assist local churches in their regular Every Member Canvass fund raising. It will combine the work of the Missions Council of the Congregational Christian churches and the Evangelical and Reformed Church's Department of United Promotion and Commission on Stewardship.

Dr. Mackey has been secretary of the Evangelical and Reformed Church since 1956 and co-secretary of the United Church of Christ since 1957. He will continue to devote part of his time to these offices until the program and the staff of the Stewardship Council have been organized and require his full-time service.

Dr. Mackey has been a member of the Evangelical and Reformed Church's General Council, the denomination's top governing body, since 1947. From 1954 until his election as secretary in 1956 he served as administrative assistant to the president of the Evangelical and Reformed Church.

He has represented that denomination on the advisory council of the American Bible Society and in the joint department of religious liberty of the National Council of the Churches of Christ in the U.S.A. He is a member of the General Board of the National Council and has served on its general budget committee. A graduate of Moravian College and of Lancaster Theological Seminary, Dr. Mackey held three Pennsylvania pastorates before he entered full-time denominational work. He holds honorary degrees from Franklin and Marshall College, Lancaster, Pa., and from Ursinus College, Collegeville, Pa.

Continued on next page ▸

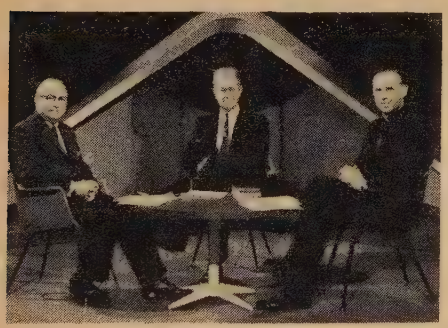
CONGREGATIONALIST LEADS PRAYER FELLOWSHIP IN MADRAS

A MEMBER of the United Church of Christ was one of three church women leading the Prayer Fellowship of Mid-Asian Women held at the Madras Women's Christian College in India during the week of World Day of Prayer. She is Mrs. Stuart E. Sinclair, a member of Second Congregational Church, Greenfield, Mass. Other members of the international, interracial team were Mrs. Jonah Chitombo, Methodist, of Southern Rhodesia and Joan Macneil, Presbyterian, of Sydney, Australia.

The Madras group was one of five such Prayer Fellowships conducted on five continents as part of the 75th diamond jubilee observance of World Day of Prayer sponsored by United Church Women, a general department of the National Council of Churches. The other groups met in Kitwe, Northern Rhodesia; Hong Kong, China; Zurich, Switzerland; and Lima, Peru.

Following the meeting in Madras, Mrs. Sinclair visited missions of the American Board of Commissioners for Foreign Missions in Bombay, South India and Ceylon. She also visited work supported by World Day of Prayer offerings in India, Pakistan, Lebanon and Jordan. Mrs. Sinclair has served on the national World Day of Prayer committee for eight years and was formerly national chairman. She is presently treasurer of United Church Women, a member of the American Board's Prudential Committee and a former moderator of the Franklin Association of Congregational churches in Massachusetts. Mrs. Sinclair also serves on the General Board of the National Council of Churches.

CC MINISTER PARTICIPATES IN INTERFAITH PANEL



IN SEATTLE, Wash., a Protestant minister, a Roman Catholic priest and a Jewish rabbi are broadcasting a regularly scheduled weekly TV program. They are the Rev. Martin L. Goslin *(center)*, minister of Plymouth Congregational Church of Seattle; the Rev. William Treacy *(right)*, assistant chancellor of the Archdiocese of Seattle; and Rabbi Raphael Levine *(left)*, senior rabbi of the Temple De Hirsch.

The program, entitled "Challenge," is seen on Sunday evenings over KOMO-TV, Seattle. It is the first such interfaith broadcast on the West Coast.

The three clergymen discuss many controversial subjects including birth control, suicide and teen-age marriage, but have not let themselves get bogged down by controversy. They acknowledge their differences and each feels free to point them out, but does so in a spirit of tolerance and good will.

Many viewers and listeners, however, have expressed surprise at how much the three faiths have in common. "We have attempted to show that our differences do not blind us to our mutual concerns," said Dr. Goslin. "The point we are trying to make is that religion is relevant to every part of life." Station officials state that the program is being seen by an increasing number of viewers, particularly family groups. Letters to the station indicate that many of the estimated 100,000 viewers have no active church affiliation.

Paul D. Sutley

MICHIGAN COUPLE ESTABLISHES SCHOLARSHIP FUND

AN UNUSUAL scholarship fund "for the purpose of assisting and encouraging young men and young women to train for and enter Christian church vocations" has been established at First Congregational Church of St. Joseph, Mich. Readers may recall our recent "portrait" of Frederick S. Upton, a loyal member of this church.

Known as the "Fred and Maud Palenske Theological Scholarship Fund" in honor of its donors, the fund provides a substantial amount of income each year to be given by the trustees of the church to young people preparing for the pastoral ministry. Also to be assisted are those preparing to become Christian education directors, home or foreign missionaries, or other full-time church employees.

Photo showing Mr. and Mrs. Fred C. Palenske, donors of the fund, was taken shortly before the recent death of Mrs. Palenske.

"It is my firm conviction," commented their minister, Dr. Edward W. W. Lewis, "that the example set by Mr. and Mrs. Palenske will encourage others throughout the nation to create theological scholarships in their local churches to help meet the pressing need for more church workers. Now Mr. and Mrs. Palenske, who had no children of their own, will have sons and daughters in many generations serving the church in this country and even in distant parts of the world. What could be more rewarding to a man than to see several consecrated young people whom he encouraged and assisted through theological scholarships entering the churches' service!

"There is a shortage of trained leaders in many church vocations," Dr. Lewis continued, "and Mr. Palenske is a pioneer in doing some effective work in a visible as well as an inspirational manner to stimulate able and dedicated youth to accept the high calling of God in Christ to serve in full-time church vocations. Surely the world needs more men with such vision."

CLASS FOR RETARDED CHILDREN MEETS IN E AND R CHURCH

Photo Center

HEALTH and welfare services of the Evangelical and Reformed Church took another long step forward in January when St. Stephen's E and R Church in Philadelphia opened its doors to a weekday class for retarded children.

Jerome Reznick, executive director of the Philadelphia Association for Retarded Children, originally communicated the need for such classroom space to the Rev. Lee W. Rockwell, executive secretary of the Commission on Health and Welfare Services. Mr. Reznick hoped to eliminate the necessity of transporting this class of little children each day from northeast Philadelphia to the center of the city where the central school is located. After consultation with the Rev. Wilmer H. Long, president of Philadelphia Synod, Dr. Rockwell provided an interpretation of this opportunity to the pastor of St. Stephen's Church, the Rev. Albert G. Sauer. Mr. Sauer and his congregation indicated their willingness to provide the necessary meeting rooms for the class. The Philadelphia chapter of the A.R.C. provides the teacher and necessary classroom materials.

Establishment of this class is a continuation of the practice by the Commission on Health and Welfare Services of bringing nonresidential services to people in need. The commission has also announced a new scholarship program for clergymen wishing to study hospital administration.

Pictured is Tommy, one of the six children enjoying this new opportunity. Looking on, from left to right, are Mr. Sauer, Dr. Rockwell and Mr. Reznick.

FIVE YOUNG PEOPLE TO ENTER MINISTRY

YOUTH Sunday proved to be a memorable occasion at St. John's United Church of Christ (E and R) in Nazareth, Pa., when five young people spoke on the theme "Why I have chosen the ministry as my life work." Three are high-school seniors; the other two are juniors.

Thomas Smith described his experiences at church camps, both as camper and as counselor, which he said had been decisive factors in his life. Life, to Thomas, is a road that leads to Christ, but the road has numerous unmarked forks where one must make choices. "It is up to all of us," he said, "to give of ourselves, and to stand at the forks in the road to direct the traveler to Christ. I hope that I can be one of the many who are workers for Christ."

Brooks Doyle Jr. credited the "love, respect and understanding" of his parents as determinative influences in his life and referred also to the help he received at church and at camp. Dennis Olenwine spoke of "the call from God that I received" and of the opportunities he feels the ministry offers to make his life count for good. "One of my greatest reasons for choosing the ministry," he said, "is the satisfaction I shall have in knowing I am spreading God's word—always with my intense desire to create a world-wide brotherhood among men through Jesus Christ. Practicing brotherhood is, I feel, a job for everyone."

When the question of vocation confronted Jane Antoine, a high-school junior, she turned to God in prayer, she said, and "asked him to open a door to the right kind of work that would help me make my finest contribution to mankind. . . . There weren't any sounding of trumpets or visions of angels to lead me to my objective, but I was awakened to a new feeling of closeness and warmth for God. . . . The new and sudden awareness of his presence was all I needed to realize what God's plan was for me."

Daniel Engler's decision came as the result of a traumatic experience that left him "very miserable and hurt." Finally, when he turned to God for help, God gave him the answer he needed, he declared. "I had a serene and restful feeling, which I will never forget." In this experience he recognized the call of God upon his life and decided to go into the Christian ministry "so that I, with them (the other four young people in the group), can preach and teach the gospel of our Lord, Jesus Christ."

Photo shows the pastor, Dr. Thomas D. Garner *(seated, holding copy of "St. John's News")* with Jane Antoine and *(standing, left to right)* the Rev. Willard S. Rabert Jr., assistant pastor, Dennis Olenwine, Daniel Engler, Thomas Smith and Brooks Doyle Jr. Another member of St. John's, Dale Kratz, a freshman at Ursinus College, is also preparing for the ministry.

NEWS of the WORLD

GERMAN CHURCH ELECTS SUCCESSOR TO BISHOP DIBELIUS

RNS

DR. KURT SCHARF *(left photo)* of East Berlin, vice chairman of the Evangelical Union (formerly the Old Prussian Union) Church Council and a leader in the ecumenical movement in Germany, was elected chairman of the Council of the Evangelical Church in Germany (E.K.I.D.) for the next six years. He succeeds Bishop Otto Dibelius of Berlin, who has held the post since the Evangelical Church in Germany—a federation of Lutheran, Reformed and United Churches—had its beginning twelve years ago.

Meeting in West Berlin last month, the synod's seventy-nine West German and forty-one East German delegates also elected a layman as synod president. He is Dr. Hans Puttfarcken of Wiesbaden *(right photo)*, a leading official in the Ministry of Justice of the West German State of Hesse. He replaces Dr. Constantin von Dietze, an economics professor and long one of Germany's most prominent Protestant laymen.

Under the fearless guidance of Bishop Dibelius, E.K.I.D. has served to strengthen the unity of its twenty-eight member churches in East and West Germany. Commenting on Dr. Dibelius' leadership during this period, Dr. Hanns Lilje of Hanover, chairman of the United Lutheran Church of Germany (V.E.L.K.D.), described him as a "figure of history, not just of church history." Synod members rose from their seats to join in prolonged applause when Dr. Lilje went on to hail Dr. Dibelius as "ever a courageous and upright man and a sincere witness to Christ." He called him "a great bishop and a great German." Dr. Dibelius is one of the presidents of the World Council of Churches.

At a press conference following his election to the highest post in German Protestantism, Dr. Scharf commented: "I realize the synod elected me because I reside and officiate in the eastern part of the country and of this city and because the synod hoped thus to serve the E.K.I.D.'s unity." He said the council will try to hold sessions alternately in East and West Germany as formerly and will seek the Soviet Zone Government's necessary approval. Meanwhile, he added, the E.K.I.D. intends to re-establish some sort of official contact with the East German regime, which the latter broke off in 1958 by refusing to recognize any longer the liaison office headed by Dean Heinrich Gruber of East Berlin.

Dr. Scharf was a prominent leader of the Evangelical Church's anti-Hitler Confessional wing and became known as the author of the group's illegal anti-Nazi pamphlets. He was several times arrested by the Gestapo and forbidden to lecture, preach or write. A leading member since 1945 of the Berlin-Brandenburg church management, Dr. Scharf was elected in 1955 as chairman of the German Evangelical Church Day (D.E.K.T. congress, an observance launched in 1949 to encourag laymen to participate in religious and public affairs. He is chairman of the preparatory committee for this year's D.E.K.T. congress.

Under normal conditions, Dr. Lilje would have been the most likely successor to Bishop Dibelius. However, being one of the East German Communists' chief targets for attack (he was one of seven bishops and about thirty laymen from West Germany who were barred by the East German police from attending a special service in East Berlin's Marienkirche opening the week-long synod), he would not have been accepted by the East German authorities as a partner in church-state talks. This, it was felt, would have further increased tensions between the E.K.I.D. and the Soviet Zone regime. Dr. Lilje was re-elected by unanimous vote as vice president, an office he has held for twelve years.

In a resolution, which was unanimously approved, the synod branded the obstruction of the opening service as a "grave interference" with the E.K.I.D.'s community in both East and West Germany. It said the visible unity of Protestant Christians in the whole of Germany was "a gift and mission of God," which the church cannot give up and for which it is urgent that parishes throughout the country should pray and work.

Earlier, the synod rebuffed the Communists by refusing a seat on the church's governing council to Soviet Zone Bishop Moritz Mitzenheim, head of the Lutheran Church of Thuringia, who has been a controversial figure because of his support of the East German regime during the past years. The nomination committee failed to act on criticism by a Soviet Zone synod member who complained that the proposed new council comprised too few laymen, did not include a woman and represented exclusively a generation of grandfathers between 50 and 70 years of age.

Among visitors to the E.K.I.D. Synod was Dr. W. A. Visser 't Hooft, Geneva, general secretary of the World Council of Churches, who assured the delegates of the ecumenical movement's full support of the E.K.I.D.

W.C.C. CALLS FOR NUCLEAR BAN

THE Executive Committee of the World Council of Churches has called upon major powers to stop all forms of nuclear weapons testing that can now be detected and to agree to ban underground testing of smaller nuclear weapons.

A statement, which was adopted at the twelve-member committee's semiannual meeting in Geneva, Switzerland, last month, said that the ban on underground tests should be "at least for a specific period with arrangements to devise more adequate means of detection."

The statement said that such an agreement is "an important prelude" to the discussion of the whole range of the disarmament problem and the development of the required guarantees, and to the reduction of the existing stockpiles of nuclear weapons.

It added that while decisions in these areas involve risks, "yet the failure to act involves an even greater risk, for armaments do not stand still and their complexity and range are constantly increasing. Technical obstacles to effective inspection and control grow every day." The committee said further that it welcomed the decision that had been made to resume the Geneva conference on the cessation of nuclear weapons testing on March 21.

The major portion of the committee's time was devoted to planning for the forthcoming third assembly of the World Council, to be held in New Delhi, India, November 18-December 6. The committee received applications for membership from the United Church of Central Africa in Northern Rhodesia, the Église Evangélique of New Caledonia and the Eglesia Pentecostal de Chile, first Pentecostal church to apply for membership. Photo taken during a coffee break shows *(left to right)* Dr. Ernest A. Payne, England (Baptist), vice chairman; Dr. Martin Niemoeller, Germany (Evangelical); Dean Liston Pope, New Haven, Conn. (Congregational Christian); and Dr. Franklin Clark Fry, New York (Lutheran), chairman.

World Council

N.C.C. WARNS AGAINST FILM

RNS

THE National Council of Churches has cautioned local churches of its thirty-four constituent Protestant and Orthodox communions against showing a film called "Operation Abolition" without supplementary facts.

The movie depicts student demonstrations protesting hearings of the House Committee on Un-American Activities in San Francisco last spring and contains a foreword by Chairman Francis E. Walter (D.-Pa.) implying the demonstrations were Communist-inspired. N.C.C. board members saw a special screening of the film and studied a 15,000-word compilation of published articles and eyewitness accounts of the demonstrations, an investigation requested by the N.C.C. General Assembly when it met last December.

In other actions the General Board: (1) Approved the use of artificial birth control methods for responsible family planning. *(For a fuller report see page 6.)* Photo shows three churchmen who helped prepare the resolution *(from left):* the Rev. William H. Genné (Congregational Christian), executive director of the N.C.C. Department of Family Life; the Rev. Harold Haas, chairman of the Department of Social Welfare; and Dr. Richard M. Fagley (Congregational Christian), executive secretary of the Commission of the Churches on International Affairs. (2) Declared that thousands of citizens are denied the right to vote because of race or color, through economic pressures and other means. Various actions by churches to stop these "violations of justice" were urged. (3) Endorsed increased Government aid to economically depressed areas. (4) Opposed the use of public funds to aid sectarian and other private schools, in accord with President Kennedy's policy.

BOOKS

THE NEW ENGLISH BIBLE: NEW TESTAMENT

(Oxford University Press, Cambridge University Press, $4.95)

PUT THE emphasis on "new." Prof. C. H. Dodd, director of the enterprise and chairman of the New Testament translation panel, states that this is "not another revision of the old version, but a genuinely new translation of the original, which should be frankly contemporary in vocabulary, idiom, style and rhythm—not to supersede the Authorized Version, but as a second version alongside it."

This volume, published March 14, has been fourteen years in the making, under the direction of a Joint Committee of the Churches of the British Isles, other than the Roman Catholic. It is to be classed with other modern translations made by James Moffatt, by Edgar Goodspeed and by J. B. Phillips, though it is based upon a better Greek text than Moffatt and is definitely British, as Goodspeed is not. It is as alive as Phillips, though less paraphrastic. For example, it does not join in Phillips' "Give one another a hearty handshake all round for my sake," but has "Greet one another with the kiss of peace" *(Romans* 16:16).

The colloquial tang of *The New English Bible* can be best conveyed by a few quotations: "Where then has he got all this from? So they fell foul of him, and this led him to say . . . " *(Matthew* 13:56-57); ". . . and out they go" *(Luke* 4:36); "he began to feel the pinch" (15:14); "Quick, fetch a robe, my best one" (15:22); "This touched them on the raw" *(Acts* 5:33); ". . . rounding on the spirit (16:18). And here are a few more: "Has he the face to take it to pagan law-courts instead of to the community of God's people?" *(I Corinthians* 6:1); "have laid themselves out to serve God's people" (16:15); "Remember: sparse sowing, sparse reaping" *(II Corinthians* 9:6); "I never sponged upon you" (12:13). "Once again, you can take it from me that . . ." *(Galatians* 5:3); "they hanker after marriage" *(I Timothy* 5:11); "have taken the wrong turning and gone to the devil" (5:15); "they all left me in the lurch" *(II Timothy* 4:16).

On the other hand a new and rather formal term has been added to the language of Scripture where "in Christ Jesus" becomes "incorporate in Christ Jesus" *(Ephesians* 1:1; *Philippians* 1:1; see also *Romans* 6:5, *Philippians* 3:9, *Colossians* 1:2).

British usage is followed with such terms as "corn," "fortnight," "pounds," "two pence," "farthing," "meal-tub." The phrase "on the stove" *(Matthew* 6:30) may be justified by use in Britain but the *Oxford English Dictionary* correctly says that this use "appears to be unknown in the U.S."

"Found the colt tethered to a door outside in the street" *(Mark* 11:2,4) is inept, for a tether is a rope long enough to permit the animal to graze. "Parade," in any of its *Oxford English Dictionary* definitions, is hardly the proper word to describe the night departure of Paul, under military escort, for Caesarea *(Acts* 23:23).

It is somewhat confusing that Paul appeals to "Caesar" *(Acts* 25:11-12) but that elsewhere in *Acts*, both before and after this appeal, Caesar is referred to as "the Emperor." *The New English Bible* Gospels have "Caesar" in six passages and some form of "the Emperor" in five passages—all representing the Greek word for "Caesar." An odd fact is that "Decapolis" becomes "the Ten Towns," but "Three Taverns" becomes "Tres Tabernae."

In general, this is an excellent translation of its sort, consciously avoiding the structure and wording of the Tyndale-King James tradition. As an example of its quite new, striking renderings I quote *I Corinthians* 6:12: " 'I am free to do anything,' you say. Yes, but not everything is for my good. No doubt I am free to do anything, but I for one will not let anything make free with me." An admirably translated passage, too long to quote, is *Luke* 21:20-36.

On the other hand, the Magnificat *(Luke* 1:46-55) is not well done. And the words of the Lord Jesus that Paul quotes *(Acts* 20:35), "It is more blessed to give than to receive," are changed into inferior English: "Happiness lies more in giving than in receiving."

I have a few major misgivings. The expression "the Christ," which occurs forty-eight times in the Gospels and *Acts*, has disappeared from these books except for one verse, *John* 20:31, and it is replaced in forty-five cases by "the Messiah." The result is that the reader of *The New English Bible* gets no basis for understanding why the disciples should be called Christians *(Acts* 11:26). No other English translation that I have seen replaces "the Christ" by "the Messiah" in this fashion except C. C. Torrey, who was translating a hypothetical Aramaic text.

The New English Bible usually translates the word *ekklesia* by "congregation" when it is applied to a local group of Christians and by "church" when it is applied to the total body of Christian believers. It even translates *ekklesia* by "community" in *I Corinthians* 6:1,4; 12:28; 14:4-5; the last of these passages reads "help to build up the community."

The word "saints," which is used in the New Testament to designate the Christian believers, justified by faith in Christ, has been eliminated, being replaced in most cases by "God's people." The words "sanctify" and "sanctification" have also been eliminated.

To discuss the issues involved in these substitutions of other terms for "the Christ," "the church," "saints" and the related "sanctify" and "sanctification" lies beyond the limits set for this brief review.

The sound scholarship and the deliberate, painstaking method that have shaped *The New English Bible* are beyond praise. I regret that we did not have the cooperation of a British committee in the work upon the *Revised Standard Version*—World War II prevented that. But there may be a good providence in the fact that we now have both a sound revision of the Tyndale-King James tradition and a new translation as competent as *The New English Bible*. The *Revised Standard Version* and *The New English Bible* will be competitive, but it may well be that in use they will mutually support one another.

Luther A. Weigle

Dean Emeritus,
Yale University Divinity School.

IN SEARCH OF RELIGIOUS MATURITY

By Alexander Feinsilver *(The Antioch Press, $3.50)*

THE warfare between science and religion is supposed to have ended. It has—for liberal churchmen. The neo-orthodox have also regarded it as a closed issue. It is quite possible, however, that what we have is only an armistice. The warfare is not likely to start again in cosmology or in the related sciences of biology and geology, but it could flare up in psychology and ethics.

Rabbi Feinsilver's book constitutes an excellent strategy for the prevention of hostility in those spheres. Using the fundamentalist-modernist controversy as a background, he makes the significant observation that the ardent believer and the outspoken skeptic are really brothers under the skin; yes, he would go so far as to maintain that the atheist is a "blood" brother to the evangelist.

He seeks to alert both groups to the dangers of slipshod or dogmatic thinking about all of the major ethical issues of our day—particularly such issues as race relations, capital punishment, euthanasia and the population explosion.

George A. Creitz

Minister,
First E and R Church, Easton, Pa.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

HOLY WEEK PRAYERS

Monday

O Thou who didst send thy son to give us an example in all things, we thank thee that his face was steadfastly set against evil. Grant unto us vision to discern clearly between the high and the low, and courage to cast out unholiness from the sacred courts of our own hearts. Help us that we may begin this memorial of our Lord's life and death with evil driven forth and our hearts made ready for the fuller entrance of thy Holy Spirit. *Amen.*

Tuesday

Grant, we pray thee, Almighty God, that we may humbly offer and ever use to thy glory such powers as thou hast given us. As our Lord didst fearlessly face those who would trample thy truth, and didst lovingly give counsel to those who sat at his feet to learn, so may we faithfully wait upon thy guidance and boldly declare the hid eternities. Through Jesus Christ our Lord we offer this prayer. *Amen.*

Wednesday

O Thou who didst send light and comfort into the last earthly days of our Lord by granting unto him the refuge of Bethany and the blessed gift of loving friends, in the midst of every trial may we lift up our eyes not only to the hills, but to thyself who didst frame them. And grant unto us, also, in every need, the comfort of earthly friends, loved and loving; but above all grant to us the blessed assurance of thine own abiding presence. *Amen.*

Thursday

O Thou who hast caused the earth to bring forth her harvests that bread may be broken for the body, and who renewest the rivers of water that those who are athirst may drink and live, break for our souls' health the bread of life that we may not perish, and pour unto us the water of life that we may stoop down and drink unto life eternal. This we ask for his sake whose body was broken for us. *Amen.*

Friday

Deepen in us now, O God, our sorrow that we have so often followed our Lord afar off. Open our eyes to see him dying innocent for us who are so full of fault. Grant that by his passion we may be led to put away those sins that make us unworthy to be numbered among his disciples. By thy redeeming love and saving grace let the shadow of his cross fall upon our lives to make us from this day forward mindful of his love for us. *Amen.*

Saturday

O Thou who dost reach through man's extremity to show forth thy wondrous grace, we praise thee that when evil men had done their worst and death and the grave held our Lord in keep thou didst in the silence of his darkened tomb work the miracle of life eternal and bring immortality to light. So work, O God, thy resurrection in us, through him whose risen life we celebrate. *Amen.*

LETTERS

Talladega, Ala.

TO THE CO-EDITORS:

I beg the privilege of supplementing your February 23 reply to Mrs. James H. Sheppard. What I find inadequate in her letter is just what she says: "The good Christian people of New Orleans . . . carried on their daily lives . . . in an exemplary manner during the (school integration) crisis."

On January 2 in Anniston, Ala., two of our Talladega College Negro friends were brutally beaten about the head with clubs for sitting in the "White and interstate" waiting room at the Southern Railway station. Some 250 students marched past the courthouse to protest police inactivity. In spite of spittings, insults and a slash in the face with a chain, they did not break ranks, speak or retaliate. Yet the police of that city permitted white hoodlums to brandish and point guns at the students in a situation of mob tension, something that would not be permitted in a really law-abiding community, something the good Christian citizens seem to condone. The Anniston police disarmed and fined two Negro taxi drivers who appeared at the scene with firearms. Under those conditions Negroes may refuse to testify—and so the beatings continue.

Likewise in New Orleans, for a week, police permitted white hoodlum women to jeer like ill-bred children as parents led their white children to the integrated school. Why did they not set up barriers to prevent this "image" from being enacted? Because they did not think the good Christian citizens would permit it. These people would not jeer or beat Negroes. They are exemplary people. But they feel no responsibility for injustice or violence. They carry on as usual. So did the priest and the Levite on the road to Jericho.

Everett W. MacNair
Dean of Chapel, Talladega College.

★

Winnetka, Ill.

TO THE CO-EDITORS:

I wish to endorse the name of Mrs. George E. Kahlenberg of Two Rivers, Wis., as moderator of the CC General Council. She has the experience, education and dedication that equip her for that office. Also she has personal gifts that will endear her to our churches far and wide.

Albert Buckner Coe
Former moderator, General Council.

★

Marshall, Okla.

TO THE CO-EDITORS:

I have read with great interest Robert J. McCracken's fine article, "Actions always speak louder than words," in the February 9 issue of *United Church Herald*, but I wish the author had omitted the word "Indians" in writing of the evil of racially separate churches.

The Indians have lost so much of their collective life that often their church is all they have left and most of their activities center there. When integration is tried, they quietly withdraw and leave it to the white people. They are not unfriendly—they are in fact very cordial to white visitors—but their native church fills one of their deepest needs.

I have an earnest appeal on my desk now from some full bloods who have left the close-knit fellowship of their Oklahoma settlements and have gone to work in Dallas through the Government's relocation program. Says the writer in part: "There are Christians in our group"—and he names two denominations. "We are making efforts to organize churches in our set-up and faith, but we are being discouraged, advised that we should attend white churches in Dallas. I believe we should enjoy freedom of religion and free assembly among our own people in worshiping our true God."

Forcible segregation is indeed cruel and unchristian, but even more cruel is forcible integration. There might be some justification in dumping immigrant groups into the melting pot against their wills, for they joined us voluntarily, but surely the race that once owned this continent is entitled to preserve its separateness if it desires. I know many able and adjusted Indians who are leaders in predominantly white churches. They encounter no racial barrier

(Continued on page 33)

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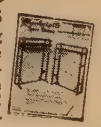

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Minds and Mending Baskets

MARY JEAN IRION

"Turn," said Marge through the pins in her mouth, measuring and pinning up my hem.

I turned and Katherine went on reading aloud to the four of us. Today it was an article from *The Christian Century*. Other Wednesday mornings we had read aloud sections of books from *The Layman's Theological Library*, a play by Jean-Paul Sartre, an article from *United Church Herald*, poetry by T. S. Eliot. And we had an endless list to be covered in the future, a like assortment of interesting and often incompatible things.

Janet, sewing knee patches in size-ten blue jeans, stopped Katherine's reading to say, "But I don't agree with that at all! Truth just isn't that simple—" and went on to give her own viewpoint. A lively argument followed, Pat gesturing with her scissors and Marge taking the pins out of her mouth long enough to get her ideas across. We all know each other well enough to speak frankly without fearing how it sounds and without taking offense.

Pat went to get the coffee, continuing her part of the discussion in a louder voice from the kitchen. Then, with my hem all pinned up, I went on with the reading so Katherine could get some sewing done.

It wouldn't have been a normal morning without interruptions and we had them. The telephone had to be answered, the milkman paid and the dog let out to run. It wouldn't have been a very female morning if we hadn't digressed a little, and we did. All deep thought had to stop at one point while we agreed on the length of Janet's new skirt.

Wednesday morning clocks have a way of ticking much too fast between 10:00 and 12:00. What couldn't have been two hours must have been two hours, and it was time to go home, someone said. This brought on the usual confusion of five women assembling their belongings, all talking at once, and after fifteen minutes of farewells, we did in fact leave.

When we first started these think-sew mornings, we came to some agreements.

"Let's not get organized," said Janet.

"And let's not try for bigness," Katherine suggested. "Five is enough. More will ruin the discussion."

"How are we going to decide what things to read?" said I who have planned programs for so many years it is hard to conceive of any group without a "planned program."

"Each one take her turn and read whatever she wants to." Fine.

"What if people hear about it and want to join?"

"They won't. And if they do, this is great—they can start a similar group. There ought to be small groups like this reading all over town. We could give them ideas—"

"You're organizing!" shouted Katherine.

Calendars have flipped their Wednesdays over and over again. Books and articles have been shared that otherwise would have gone unread. Some of life's deepest concerns have been rethought and discussed, if not settled. And as the little group has moved from house to house carrying mending baskets and books, five friends have become five close friends. Each has reached out to the others and has been accepted despite all kinds of differing opinions. Each has known in a new way the warmth of human affection. And this is worth a good deal in our fast, cold century.

Mary Jean (Mrs. Paul E.) Irion is the wife of the Professor of Pastoral Theology at Lancaster Theological Seminary, Lancaster, Pa.

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(Continued from page 31)

and that is as it should be. Perhaps in time all Indians will be so integrated. But that is for them alone to decide.

Angie Debo
St. Paul's E and R Church.

Miss Debo, whose sensitivity to the feelings of Indians is equaled by her factual knowledge about traditional Indian ways, is quite right in calling attention to the special case of the descendants of the aboriginal people on this continent.

To be sure, Dr. McCracken in his excellent article was not speaking of forcible integration in respect to members of any group—this would be a contradiction in terms—nor even of forced desegregation so far as churches are concerned. Predominantly Spanish or Negro or Japanese churches will doubtless be with us for some years. Hopefully some Anglos or whites will attend and become members of these presently segregated *but rarely* segregating *congregations. The hard core of our problem is to create among church members who identify themselves with the white majority the will to be friendly and hospitable without being condescending, to be concerned for the spiritual, moral and general welfare of Negroes, Mexican Americans, Oriental Americans, Puerto Ricans and Indians, and to be ready to welcome and cherish them whenever they desire to have fellowship in the church, live in the neighborhood or send their children to the public or private school. . . .*

Because of past experiences with most white people, many Indians feel more secure when they have their own small and close-knit fellowship even though it is made up of persons from various tribes that have little in the way of a common tradition. Non-Indian Christians run the risk of being misunderstood when they become fervent in their invitation to Indians to come to their churches. Nevertheless they should continue to invite Indians as well as all others. Meanwhile no one should censure members of minority groups for preferring their own church. . . .

Galen R. Weaver
Secretary for race relations,
Council for Christian Social Action.

Heritage for Service

(Continued from page 19)

That is the way Christian commitment deepens too, and we need not be apologetic about it. The love of Christ and of "the brothers" draws Christians into groups in which their convictions are supported and enriched both emotionally and rationally, and without this a Christian is a puny warrior.

Conversation, commitment, witness will deepen when we admit that significant dialogue is an art and skill that must be learned. Possible pitfalls must not dissuade, for only in the supportive atmosphere of the beloved community can Christians learn to articulate their faith and gain courage to bear their witness.

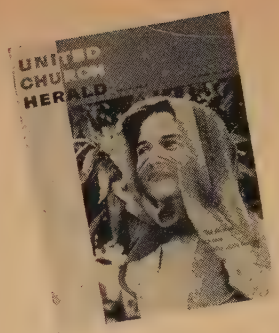
Evangelism—the extending of the Christian fellowship to the half-committed and the uncommitted—must rest in the end on the quality of the existing fellowships, the local churches. Is your own church broadening and deepening its appreciations, commitments, groups, services? How does it measure up to the standard described by Evelyn Underhill as "the free pouring out of the limitless light"? What account can it render of its share in "the deposit of faith"? In your church how does Christ express his love for the members through the members, "so that the world may know"? How does your community sense that you represent the "one, holy, catholic and apostolic church"?

In our needy world a larger service and a more effective witness awaits a broader and deeper awareness of each other as Christians, as churches, as traditions and as representatives of the great tradition of God's loving deposit in history in Christ. Vast issues in the spirit and affairs of man will not be solved by half-vast dedication and merely efficient organization. As long as the average American Protestant gives five cents a week for missions (with what this implies for his general level of dedication and conversation) there will be, obviously, no great leap forward. Nothing less than a radical reappraisal of our whole Christian heritage and a willingness for radical experiment can hope to suffice.

Report of voting by CC churches on the proposed United Church Constitution

YES	1,901
NO	107
ABSTAIN	27
CHURCHES VOTING	2,008*

*abstentions not included



How to use this issue

IN PREPARATION FOR EASTER . . .

. . . see the picture story on the twelve disciples (pages 4 and 5).

. . . read Willis E. Elliott's fourth Lenten meditation (page 18). Dr. Elliott will help you evaluate the role of tradition in the Christian life.

. . . see Otto P. Kretzmann's article on "The abiding presence" (page 12).

. . . note the series of prayers for Holy Week (page 31).

WOMEN . . .

. . . may find that Mildred Horton's thought-provoking article on page 8 suggests a new examination of their proper role in the church.

LAY MEN AND WOMEN . . .

. . . will want to discuss Albert B. Tucker's provocative article on the coming revolution in leisure time (p. 22). Questions for discussion: How can we prepare ourselves intellectually and emotionally for these changes? What role should the church play in encouraging and/or sponsoring leisure-time activities? How much of this kind of program can the church sponsor and still be the church? How will longer weekends affect the Sunday program of the church?

BIBLE-STUDY GROUPS . . .

. . . will find that Stephen Szikszai's article on the Hebrew prophets (page 10) provides valuable background for a better understanding of the Bible.

MISSION-STUDY GROUPS . . .

. . . may use Bishop Lesslie Newbigin's article (page 14) as devotional material at a meeting or discuss the implications of his concluding statement.

UNITED CHURCH HERALD

What does "women" mean?

(Continued from page 9)

of their essential purpose. The church differs from the country club or other social groups in that it does not exist primarily for its members. When it does limit its purpose to that limited constituency, one wonders if it has not become something less than a church.

The church differs from the League of Women Voters, the A.A.U.W., the Heart Fund or United Nations or Hospital Board in that it does not exist to accomplish a specific purpose that is limited to a particular aspect of our society. Moreover, it is all-inclusive of anybody who will relate himself to it. It requires no commitment to one or another political conviction, no academic requirement, no racial requirement —or does it?

My layman's statement of what its essential purpose is goes something like this. Its purpose is "to establish and maintain man's awareness of the fact of God as revealed in Christ and of man's relation to him and therefore to his fellow men." I have a firm conviction that God is going to go on caring for man even when man forgets God, and I question whether the church in its present organizational form is essential to God's continuing interest in his creatures. It is true, however, that the unique function of the church is to keep man aware of God as revealed by Christ and to provide the channel for continuous expression of man's resultant concern for his fellow men.

I wonder if it is not fair to say that our task as members of the women's fellowship —indeed, as members of the church—is to prepare ourselves for participation in the life of that central core and to attract other people to it?

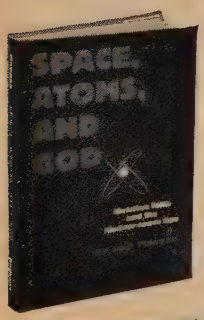
Some of us have the great good fortune to be born into families whose tradition roots them in the very center of church life. Most of us, having been introduced to it in childhood, maintain at least a tenuous connection with the church at all stages of our development but discover that ultimately the meaning of the church for us becomes increasingly important only if we think in terms of its central, essential purpose.

Many people come into contact with the church only at its periphery. They affiliate themselves with it because they like the members they meet. They want their children educated into the dominant culture of our time and think the young should go to church school. They may even think their business will prosper if they are seen in church on Sunday morning. Perhaps the church merely provides a pleasant meeting place for an occasional social evening with nice people.

Most of the people who read *United Church Herald* have moved out of that outer circle much closer to the heart of the church. We have begun to glimpse the inherent satisfaction of knowing ourselves to be part of a stimulating fellowship of people who are aware of their relationship to God as Christ has revealed him. This is not to say that we are better than the outsiders in our congregations—we are simply more fortunate—and in our zeal to win friends and influence people to share our insight, we must guard against scolding them for not seeing the importance of what we see, minimizing their real gifts to the church because they do not articulate its significance to them and losing patience with their slowness to do what we think they should do. We run the risk of confusing ends and means.

I want money for the American Board. We need it to do what I believe to be God's will. And it is a real temptation to feel that raising the money is in itself the service to be rendered to the church. In our brighter

WONDERFUL CHRISTIAN READING



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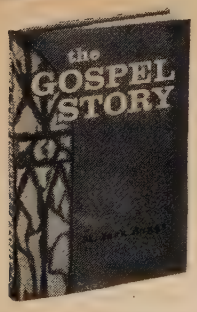

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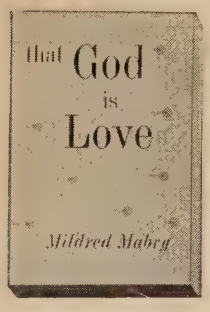

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moments we know, of course, that the money is not an end in itself. We don't really want missionaries to visit our conferences in order to raise money. We really want them to arouse the concern of people for the work of the Lord to which we will be glad to contribute money when we are sure it is his will. The money is the by-product of genuine concern.

But until we have the concern, getting us to raise money may be a device for interesting us in the cause . . . and one cannot help feeling some sympathy for the hard-working chairman of a women's group in one of our churches who startled a national officer by insisting that the purpose of the Women's Fellowship is to raise money. That was a job that had to be done and their society was there to do it.

How can we move past these peripheral —even necessary—activities to the point of discovering why we are doing any of these things? It will not be by making fun of rummage sales in the wrong places—it will not be by repudiating the efforts of the "senior citizens" who find deep satisfaction in chatting together over the teacups in the church—it will not be by insisting that on every occasion the church group concentrate its attention on the essential nature of the church—picnics have their proper place! I think the church will grow in strength as men and women who seek to maintain their awareness of their relation to God demonstrate the power of that awareness to make their own lives interesting and productive.

As we come closer to the center of the life of the church we will avoid ever identifying the peripheral activities with the essence of the church; we will avoid ever making any activity of the church an end in itself, except the act of worship. We will do what we can to keep our awareness of the fact of God vivid and the resulting relationship to our fellow men productive of their good.

What we mean, then, by "women" will not be basically different from what we mean by men. All of us are potentially occupants of that central circle of our church family, potentially people who can make the central purpose of the church appealing to others, potentially witnesses to the fact that God is a God of love who is concerned for the well-being of all his children, so that we have a mission to convey that love to all mankind. This is not a burden he has laid upon us as unwilling assistants. It is a privilege he has offered to people who love him. And women are people.

Relative

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OBITUARIES

DR. WALLACE W. FOUST, a retired E and R minister of Ashland, Ohio, died February 2 at the age of 83. He was educated at Heidelberg College and Heidelberg Seminary, Tiffin, Ohio, and ordained to the Christian ministry in 1903. A Doctor of Divinity degree was conferred upon him by Heidelberg College in 1930. Dr. Foust served pastorates in Indiana and Ohio until his retirement in 1943. He is survived by a daughter.

MRS. RUTH HAUSMANN of Louisville, Ky., widow of the Rev. Paul E. Hausmann, died December 11 at the age of 74. Her husband, who died in 1948, served churches in Ohio, Illinois and Kentucky. Mrs. Hausmann is survived by a daughter.

MRS. LAURA KAMPHAUSEN of La Jolla, Calif., widow of the Rev. Hugo Kamphausen, died February 14 at the age of 90. Mr. Kamphausen, who died in 1942, served churches in Illinois, Missouri and Ohio and for many years was editor of *Das Theologische* magazine. One son and two daughters survive. The Rev. Henry S. von Rague of St. Joseph, Mich., is a brother.

THE REV. JOHN HAROLD MAUTHE, an E and R minister, died in St. Louis, Mo., February 11 at the age of 60. He was educated at Chicago University and Eden Theological Seminary, Webster Groves, Mo. Following his ordination in 1929, Mr. Mauthe served churches in Nebraska, Indiana and Missouri. Due to illness he had been without a charge for the past year. Surviving are his widow and two daughters.

DR. FREDERICK KELLER STAMM, one of the first clergymen to broadcast a regularly scheduled radio program, died February 23 in Plumsteadville, Pa., at the age of 77.

Dr. Stamm, a Congregational Christian clergyman and well-known author, conducted the radio program "Highlights of the Bible" on the National Broadcasting Company network for nineteen years beginning in 1930.

A native of Millheim, Pa., Dr. Stamm was ordained in 1910 after graduation from Lancaster Theological Seminary, Lancaster, Pa. He received his undergraduate degree from Franklin and Marshall College, also in Lancaster. The college later awarded him an honorary Doctor of Letters degree and he received a Doctor of Divinity degree from Piedmont College in Georgia. He was a member of Broadway Congregational Church in New York City.

Dr. Stamm is survived by his widow and three daughters.

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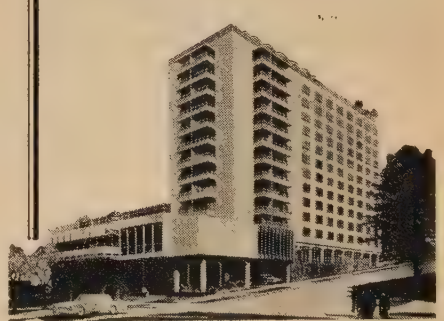

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Church and Ministerial RECORD

E and R Address Changes

BORGER, JOHN A. (E), to R. D. 2, Box 688, Naples, Fla.

ERNST, MARTIN E., to 3328 Lansing Drive, St. Ann, Mo., (residence address).

GOULD, CLARENCE B. (G), Kenmore, N. Y., to 3703 Chevy Chase Lake Drive, Chevy Chase 15, Md., minister of visitation and membership, Methodist Church.

HAEUSSLER, ARMIN H. (E), Glenview, to 4420 N. Winchester Ave., Chicago 40, Illinois.

HEFFLEGER, CHARLES E. (E), Hummelstown, to Phoebe Home, 1901 Turner St., Allentown, Pa.

JONES, LAWRENCE N. (G), Philadelphia, Pa., to Fisk University, Nashville 8, Tenn., campus minister.

LIMPAR, CHARLES M., Levittown, to 14 S. Halstead St., Allentown, Pa., (minister without charge).

LOHANS, HERMAN H. (E), to 917 "J" St., Reedley, Calif.

MOHR, ROBERT, Beasley, to P.O. Box 117, Burton, Tex., (retired).

PFEIFFER, KARL (E), Ashland, Ore., to 1850 Foothill Blvd., La Canada, Calif.

STOCKMEIER, OTTO (E), Holgate, Ohio, to St. Germain, Wis.

TENDICK, ARMIN H. (E), Cedar Rapids, Iowa, to 1217 W. Stephenson St., Freeport, Ill.

WOBUS, PAUL A. II, Dittmer, to Route 12, Box 870, Springfield, Mo., pastor of a new mission church.

Code: E—Emeriti, retired or disabled; G—In Christian service, but outside the Evangelical and Reformed Church.

CC Calls

AMSTUTZ, PLATTE, Presbyterian, to Onekama, Mich.

ARATA, J. M., to Grace, North Fork, Cal.

AUFIERO, HENRY A., to First, Saco, Me.

BATTY, H. WELDON, to Ladera, Menlo Park, California.

BECK, PAUL L., Community, Panama, and First, Maricopa, Calif., to Community, Provo, Utah.

BEEBE, LLOYD E., will serve as Protestant chaplain for Minneapolis General Hospital rather than for the Minneapolis courts as originally announced by the Congregational Conference of Minnesota.

BEZDEK, CHARLES M., Foster Memorial, Springfield, Mass., to Foothill, Los Altos, California.

BOLENS, JOHN D., minister of Christian education, First, Albuquerque, N. M., to minister of Christian education, First, Glendale, Calif.

CAMPBELL, A. M., to Eutaw Community, Fayetteville, N. C.

CAMPBELL, IRVING C., to First, Brownton, Minnesota.

CARLSON, ALEXANDER S., First, Granby, Conn., to United, West Milton, Ohio.

COLBURN, JOHN L., Castalia, Ohio, to Colonial, Los Angeles, Calif.

DE COURSEY, DONALD L., to associate, Community, Northfield, Ill.

DIERDORFF, RUSSELL D., Como, Minneapolis, Minn., to Watson Park, Chicago, Ill.

DUKE, ROBERT W., People's, Dover, Del., to professor, Lancaster Theological Seminary, Lancaster, Pa., August 1.

FAIRBROOK, JAMES P., First United, Arlington, to Eastgate, Bellevue, Wash.

FISHER, MRS. HELEN L., to associate, Briarcliff Manor, N. Y.

FLATT, D. CECIL, to interim, Savannah, N. Y.

FRASER, C. B. GLADWYN, assistant, to minister, Union, New York, N. Y.

GEDCKE, LAWRENCE A., First, Elmhurst, Ill., to United, Mendota Heights, St. Paul, Minnesota.

GRAHAM, CLARENCE K., Baptist, to Bronson, Michigan.

GURTLER, ROBERT E., to Welborn Community, Kansas City, Kan., June 1.

HAMMOND, PHYLLIS (MRS. GEORGE A.), director of Christian education, Woodfords, Portland, to director of Christian education, Winter Street, Bath, Me.

HASTIE, CHARLES B., Olivet, to Gaylord, Michigan.

HOATS, ELMER E., to People's Federated, Kalkaska, Mich., for six months.

HOFFMAN, VERNON C., Sierra Arden, Sacramento, Calif., to Community, Henderson, Nevada.

JOHNSTON, DAVID B., South, Campello, Brockton, Mass., to First, Woodstock, Vt.

KELLY, HERBERT G., Avoca, to Fonda, Iowa.

KNIGHT, LEWIS J., Parkside, Sacramento, to San Carlos, Calif.

KNOTTER, LUCIEN T., Presbyterian, Union, Phoenix, to minister of visitation, North, Phoenix, Ariz.

KRATOHVIL, W. JAMES, student, to Amherst and Aurora, Me.

KURTZ, RONALD G., Federated, Northfield, Vt., to West Avon, Avon, Conn.

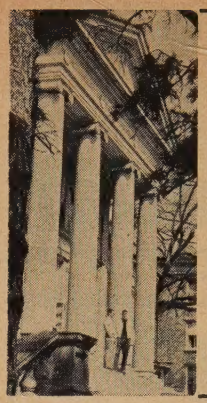
LIGHT, SHELBY J., to California City, Calif.

MARTIN, W. J. B., to First Community, Dallas, Tex.

MATHENY, STEPHEN D., Northland, Rockford, to Cooks, Fayette and Garden, Michigan.

PACKER, PERCIVAL C., to interim, Silver Lake, Minn.

PEABODY, STEPHEN C., to parish minister, Redwood City, Calif.



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PHINNEY, GEORGE E., Methodist, to Blue Point, Scarboro, Me.

PITCOCK, EMILIE F., Raymond, Me., to minister of Christian education, Southeast Convention of Congregational Christian Churches.

RODRIGUES, CHARLES V., Sharon, Conn., to interim, Evangel, Brooklyn, N. Y.

SHORT, JACK, to Onondaga, Mich.

SMITH, O. B., Presbyterian, to associate, Green Bay, Wis.

SMITH, WALTER F., to First (Center), New Haven, Conn.

STEARNS, HOWARD O. JR., Putnam, Conn., to First, Danvers, Mass.

STRATTON, BESS M., minister of Christian education, North, Phoenix, Ariz., to minister of Christian education, Church of the Lighted Window, La Canada, Calif.

TEIKMANIS, ARTHUR L., Sayville, N. Y., to First, Winter Park, Fla., May.

TIMMERMAN, MRS. VIVIAN, to Falcon Heights, St. Paul, Minn.

UPSHAW, TUCKER, to assistant, Community, Miami Beach, Fla.

VOSS, DONALD H., to Maple Rapids, Mich.

WATERHOUSE, PAUL B., associate, Union, Los Angeles, to Bethany, Santa Barbara, Calif., June 1.

WILHELM, CARL H., interim, First, Ottawa, to interim pastoral assistant, First, Oak Park, Ill.

WINEGARNER, ROBERT S., associate, First, Moline, Ill., to associate, Lakewood, Cleveland, Ohio.

WORLEY, RALPH D., Blackwoods, Headland, Ala., to Williams Chapel, Waycross, Ga.

YOUNG, DONALD, Y.M.C.A., Palos Verdes, Calif., to Tombstone, Ariz., July 1.

CC Ordinations, Dedications, Installations, Recognitions, Anniversaries and Dismissal

ALBIN, RICHARD W., ordination, Faith, Springfield, Mass., February 19.

ATASCADERO, Calif., Community, dedication of two church-school buildings, December 11.

BARR, W. BROWNE, installation, First, Berkeley, Calif., January 15.

BARTLEY, NEIL A. JR., installation as associate, First, Berkeley, Calif., January 15.

BENCH, ROBERT E., recognition, First, Glendale, Calif., February 12.

BOURNE, DONALD S., installation, Federated, Sycamore, Ill., February 5.

DANDAR, ALEX E., installation, Pilgrim, Elyria, Ohio, February 5.

DAVIS, RICHARD N., installation, Faith United, Clearwater, Fla., January 15.

HERIOT, GORDON I., installation, First, Lakeland, Minn., January 8.

JONAS, JOAN ROSE, installation, Weaubleau, Mo., November 13.

Classified Advertisements

These advertisements cost $1.50 per line each insertion, including name and address: minimum 3 lines. Keyed advertisements (care of UNITED CHURCH HERALD) cost 25 cents additional. References required.

WANTED — To hear from retired, disabled, or handicapped MINISTER or Christian layman with small family who is seeking BUSINESS OPPORTUNITY and LIVING QUARTERS in small town. References required. Information, Rev. Frank A. Reigle, Green Lane, Penna.

WANTED: Minister of Education or an Assistant Minister who will have major responsibility for the educational program of this suburban church. Since this is a well established position, an experienced, ordained person is being sought. Salary according to experience and other qualifications. Write N. T. Woodberry, Chairman of the Personnel Committee of the First Congregational Church, Stamford, Conn.

WANTED: Assistant Minister with responsibilities in adult education, pastoral duties, assisting in older youth work. Rock Spring Congregational Church in Arlington, Virginia (Metropolitan Washington, D.C.). Salary $4500 plus $2800 for travel, rental and annuity. Those interested give educational background and experience plus general description and areas of personal interest. Write: Pastoral Supply Committee, 5010 Little Falls Road, Arlington 7, Virginia.

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THE ACTS OF THE APOSTLES
THE LETTER TO THE ROMANS
THE LETTERS TO THE CORINTHIANS
THE LETTERS TO THE GALATIANS AND EPHESIANS
THE LETTERS TO THE PHILIPPIANS, COLOSSIANS AND THESSALONIANS

HULL, ROBERT C., installation, First, Steubenville, Ohio, January 22.

HUMMELL, ERVIN, ordination, First, Bakersfield, Calif., January 22.

JACKSON, Mich., First, dedication of new Christian education building, January 15.

JAMES, LEROY, reordination and installation as minister and teacher, Lincoln, Brockton, Mass., January 8.

KEEBLER, HERBERT W. JR., installation, First, Hackensack, N. J., January 8.

KELSEY, FRANKLIN W., installation as co-minister, Fauntleroy Community, Seattle, Wash., January 8.

KING, ALBERT F., recognition as minister, Neighborhood, Palos Verdes Estates, Calif., February 19.

LORDAHL, CARL A., installation, First, Tomahawk, and Union, Tripoli, Wis., in First, Tomahawk, January 29.

LOUNGWAY, FERDINAND J., installation, First, Sterling, Mass., February 5.

MARBLEHEAD, Mass., First (Old North), 325th anniversary, September 22 to October 9.

MINNEAPOLIS, Minn., Fremont Ave., 75th anniversary, December 3, 4.

MONTICELLO, Iowa, First, 100th anniversary, October 16.

MUNGER, CARL E., installation as campus minister, Plymouth House, University of California, Berkeley, Calif., January 15.

MUNRO, DAVID M., installation, Malden Road Community, Mattydale, Syracuse, N. Y., January 22.

NEWPORT NEWS, Va., First, 60th anniversary, February 19.

SAMPLE, RICHARD, ordination, First, Spring Valley, Minn., January 8.

SMITH, WAYNE E., installation, First, Imlay City, Mich., January 15.

TRUMBULL, MR. AND MRS. HOWARD W., recognition and dedication for missionary service in South Africa under the auspices of the American Board of Commissioners for Foreign Missions, January 8 in First Congregational Church, St. Joseph, Mich. The Trumbulls' four children were baptized at the service.

VENATOR, DAVID A., installation, Pilgrim, Dorchester, Mass., February 9.

WRIGHT, ROBERT W., ordination, West Suffield, Conn., December 9.

YOUNGMAN, WILLIAM H., Santa Rosa, Calif., 45th anniversary of his ordination, December 30.

Newly Vacant E and R Pulpits

Michigan-Indiana Synod — Cross, Berne, Ind.; Salem, Albion, Mich.

Midwest Synod—Newton Charge, Newton, Iowa.

Northeast Ohio Synod—Old Springfield, New Middletown, Ohio; Paradise, Canfield, Ohio; St. Paul's, Youngstown, Ohio.

Northwest Ohio Synod—Calvary-St. Paul's Charge, Crestline, Ohio.

Philadelphia Synod—Mission (CC and E and R), Levittown, N. J.; St. Stephen's, Levittown, Pa.

Pittsburgh Synod—Christ, Latrobe, Pa.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC Arrival from the Field

During February:

In Boston: Theresa R. Buck, R. N., of the Rhodesia Mission for furlough. Miss Buck is in charge of the administration and supervision of the Cottage Hospital in Chikore, Southern Rhodesia. She and her two African nursing assistants have an average case load of fifty in-patients. The hospital has the services of a doctor once a week.

CC Departure for the Field

During February:

From New York: The Rev. and Mrs. Kenrick M. Baker Jr., of the Mission of Fellowship to the Churches of Europe, returning from furlough with their three children. Mr. and Mrs. Baker direct the Fellowship Center at Le Chambon-sur-Lignon in France. The center receives individuals and groups from all over the world, but in particular works with the regional parishes of the French Reformed Church.

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